UNIV. OF CALIFORNIA

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

NOVEMBER 1913

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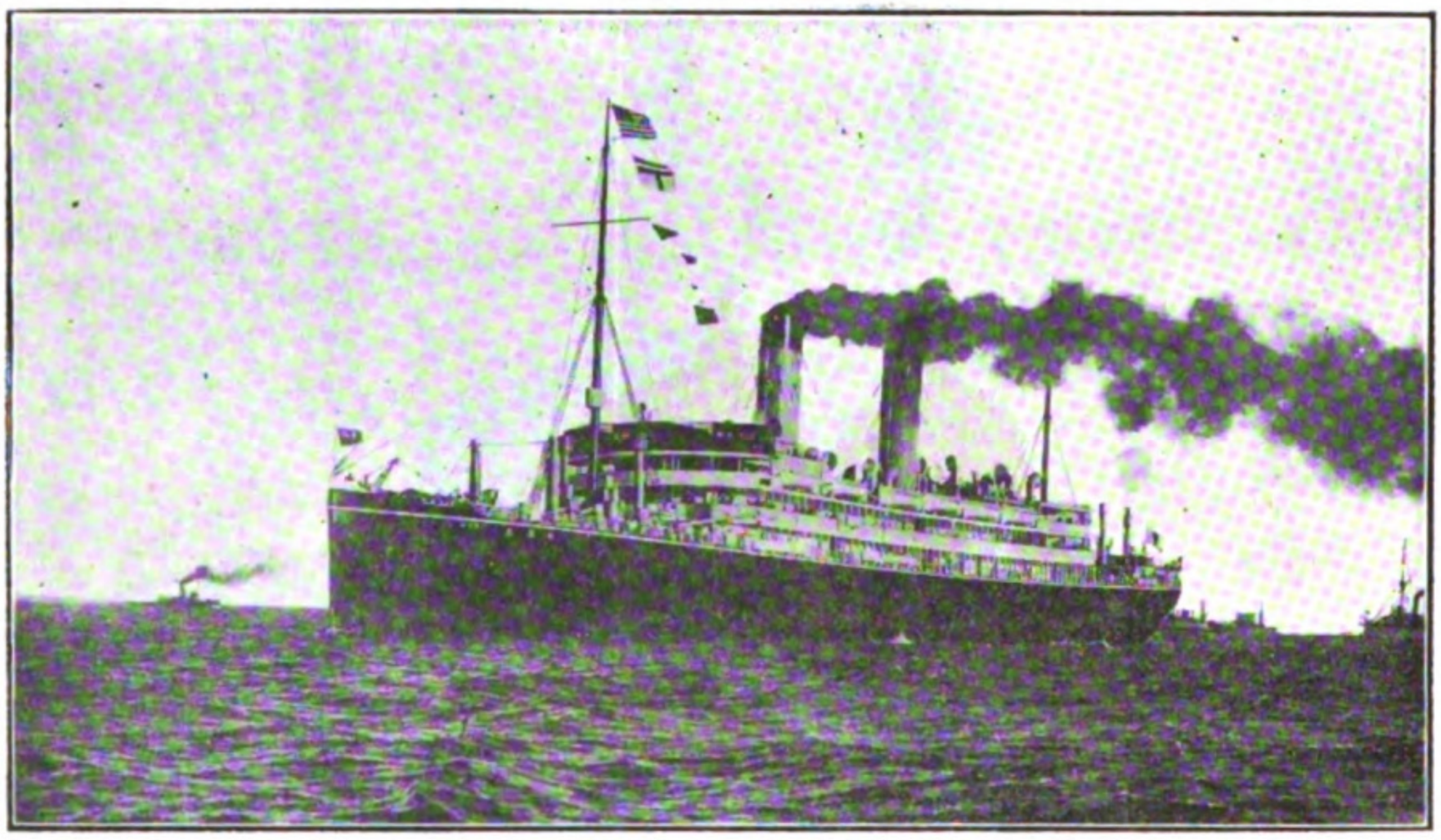

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(ANNIVERSARY NUMBER) No. 1

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PRESIDENT
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

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HIS EXCELLENCY THE BELGIAN MINISTER IN TOKYO

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THE COUNTESS DE LEVERGHEM, WIFE OF THE BELGIAN MINISTER IN TOKYO

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TO VIEW
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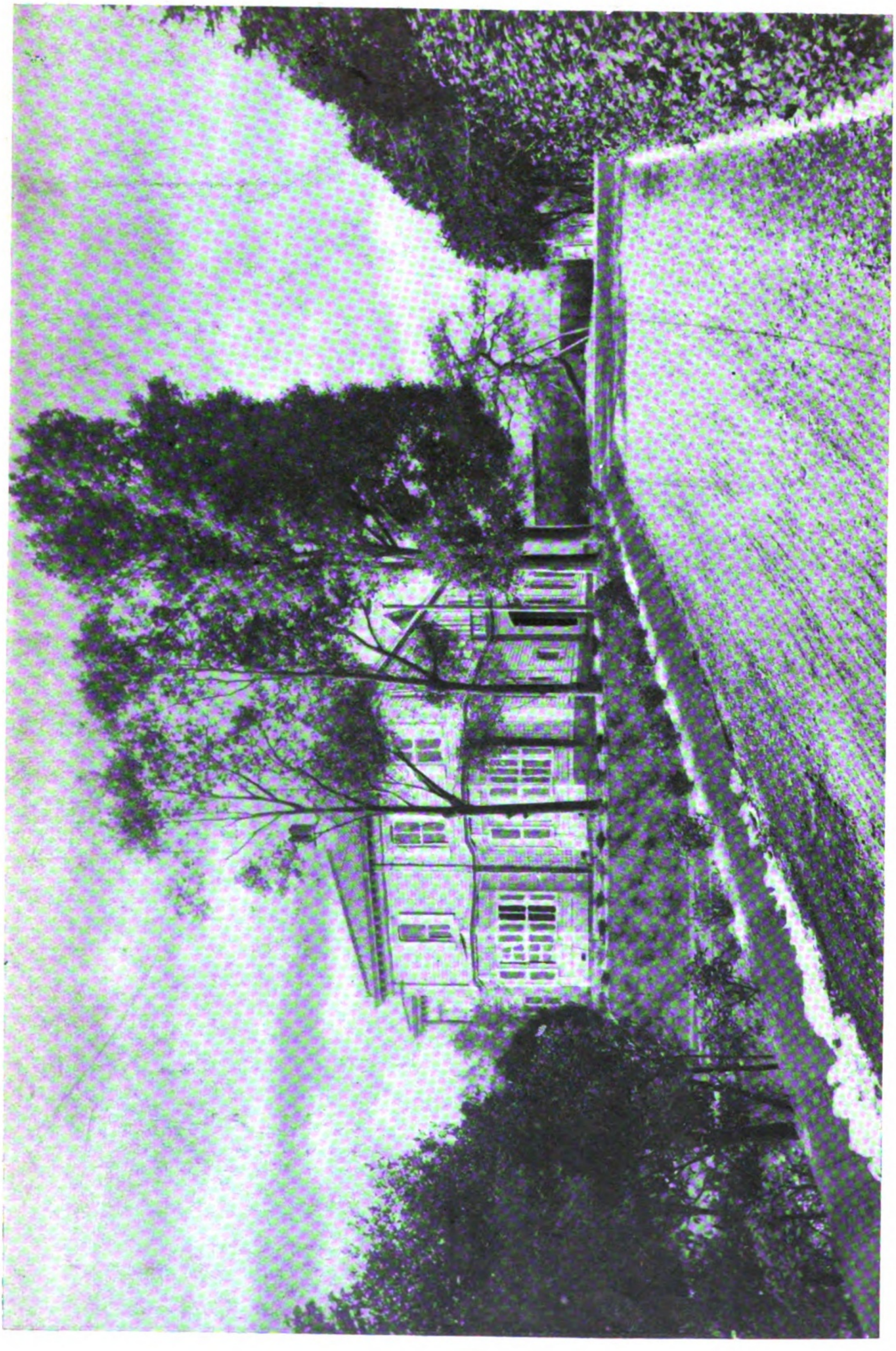

THE BELGIAN LEGATION IN TOKYO

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THE JAPAN MAGAZINE

VOLUME FOUR MAY, 1913 NUMBER ONE

THE BELGIAN LEGATION IN TOKYO

By "J"

BELGIUM did not open intercourse with Japan as early as some other of the European countries whose embassies and legations in Tokyo have been reviewed in these columns. At a time when Spain, Portugal and England came pushing their commercial and diplomatic interests in oriental seas Belgium was subject to the tender mercies of Spanish rule, and during the 16th and 17th centuries the country was not represented in the East save as Spain can be said to include the Belgium of that time. Nor were Belgian interests in the orient improved by the country passing successively into the hands of France and Austria. During the long peace and prosperity that followed the conclusion of the seven years' war (1756-1793) and the benign rule of Maria Theresa the country began to recover somewhat from its chequered past and navigation revived. With the fall of Austrian dominion in Belgium in 1801 the country came under the rule of Napoleon, after whose discomfiture in 1814 Belgium again came under the jurisdiction of an Austrian Governor-General, till 1815 when Belgium went into union with Holland. The extensive colonial and foreign trade of the Dutch furnished Belgium with new markets for produce and there was a general expansion of trade. Holland at this time had its representatives at Nagasaki, but there is no record of how far Belgium shared in the oriental trade of her confederate state. Subsequently disputes arose between Belgium and Holland and the two countries agreed to separate, Belgium electing Prince Leopold of Saxe-Coburg as King in 1831. Under the new régime prosperity ensued and though the country suffered severely from the shock given to commercial credit and general industry by the subsequent French Revolution, its progress was now assured.

Formal negotiations for the conclusion of a treaty between Japan and Belgium

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did not open for some years subsequent to the signing of treaties with other European powers, but in 1866 when intercourse between Japan and Europe began to show increasing intimacy the first provisional treaty was entered into between Belgium and Japan. In October 1870 M. August Kint, the first Belgian Minister to Tokyo arrived in Japan and presented his credentials to the Emperor. In December 1873, M. Carl de Claut, the new Belgian Minister came to Tokyo; and in January 1878 Hisanobu Samejima, the first Japan Minister to Brussels, was appointed, at the same time representing his country in Paris. In September, 1880, when the first International Congress of Commerce and Industry was convened at Brussels, Japan was represented by Mr. Kwanishi, Secretary of the Japanese Legation in Paris. In November of the same year the Belgian Minister in Tokyo was authorized by his sovereign to convey to the Emperor of Japan the Order of Knight of the Order of Leopold, which His Majesty of Japan was pleased to accept with due appreciation. In 1882 when the preliminary conference of Japanese and foreign representatives for the revision of treaties was held at the Foreign Office in Tokyo, the Belgian Minister was among the 16 delegates from foreign countries. The Belgian Minister in Tokyo in 1886 was Mr. George Martins, who represented his country at the second conference for the revision of foreign treaties held at the Foreign Office in that year. After the conclusion of the war with China there was felt the need of a more comprehensive twenty with Belgium and accordingly a new agreement has signed between the two countries in 1900, and all subsequent relations between the two nations show signs of increasing intimacy.

The influence of Belgium on Japan is especially noticeable in the Postal Savings Department, Japan having adopted the system used in Belgium with scarcely any modification. The Belgian system was found to be a highly efficient organization; and when Mr. Hiroshi Shimomura, Chief of the Postal Savings Bureau of Japan, was despatched to Europe to make investigations for his department he had no hesitation in recommending the Belgian Postal Savings system as superior to others he had seen and the one best calculated to serve the interests of Japan. In 1910 when Mr. Florimon D'Anker, Chief of the Belgian Savings and Pension Bureau, was on a mission to China in connection with the coronation of King Leopold, he with the special Belgian envoy to Pekin, visited Japan on the way back, where they received a very cordial welcome, especially from the Department of Communications. No Belgian Minister was so long or favourably known in Tokyo as the late Baron d'Anethan, and his charming wife, who was an English lady and a sister of the distinguished author, Sir H. Rider Haggard. Baron d'Anethan was for many years the *doyen* of the foreign Corps Diplomatique in the Japanese Capital, and the Baroness d'Anethan made the Belgian Legation one of the chief social centers of the Capital. The death of the Baron left all Japan in sorrow, and the bereaved Baroness had the sympathy of a large circle of friends. Baroness d'Anethan has to some extent shown her brother's aptitude for literature, and the various volumes of which she is the author, enjoy an increasing appreciation.

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The present Belgian Minister to Tokyo is the Count della Faille de Leverghem, who has occupied the Legation since 1910 with credit to himself and to his country. Count Leverghem had a distinguished diplomatic career before coming to Japan. Born in 1871, he was educated in the usual manner of high class Belgian families, and early entered upon a diplomatic life. He was attache of Legation at Berlin in 1893, and Secretary at Lisbon in 1894, being promoted to a similar position at Rome in 1898 and again to Berlin in 1900, and raised to the rank of Councillor in 1906. From this time to 1909 he was Councillor to the Belgian Legation at the Hague, and was promoted the Belgian Legation in Tokyo in 1919. The unusually large number of orders and other royal decorations held by Count Leverghem indicates the esteem in which he has been held by the various countries where he has represented his country. He is a knight of the order of Leopold, and has also been accorded the First Class order of the Rising Sun by the Emperor of Japan. In addition he holds the 3rd order of the Grand Commander of St. Gregory the Great, as well as that of Our lady de la Conception de Villa Viçosa ; the order d'Orange Nassau ; the 2nd Class order of the Royal Crown of Prussia, the order d'Albert le Valeureux et du Lion de Zähoingen, the 4th Class order of the Red Eagle, the 1st Class order of the Knights of the line of Ernestine of Saxony, and has been decorated with the gold medal of the Grand Duke of Baden. The Countess de Leverghem is a daughter of Mr. Maskens, the Belgian Minister to Rome, and she has a brother who is Secretary of Legation at Stockholm. The Countess has two children, aged 8 and 6 respectively, and since coming to Tokyo, she has done much to make the Belgian Legation the social center that it has been for many years. Her husband likewise enjoys an unusal measure of popularity among both foreigners and Japanese, and relations between Japan and Belgium were never better than at present. There is an increasing degree of trade between Japan and Belgium, which lends additional interest to their already cordial diplomatic relations.

SILENT BEAUTY

It has no voice, the butterfly ; but if
It had, perchance they'd put it in a cage,
And make it sing like some poor dicky-bird.

Daurin

Tran. by Arthur Lloyd

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HOW THE PANAMA CANAL WILL AFFECT JAPANESE TRADE

THE Panama canal, which is expected to reach completion at the end of 1914, will no doubt revolutionize the trade routes of the world, and therefore have a vital effect upon the commerce of all nations. Japan has for some time had under contemplation the probable effect the joining of the Atlantic and Pacific will have on trade in the Far East, and has come to the conclusion that the result will be not less far-reaching than for the rest of the world. This gigantic undertaking, the most colossal ever taken in hand by man, though promoted to some extent for defensive and economic reasons, will nevertheless prove a universal benefit to commerce and navigation; and the changes effected will, for Japan at least be on the whole favourable.

From the standpoint of distance the new trade route will place Japan in a much better position than she occupies to-day; for the course from Yokohama to New York, her great silk and tea market, will be shortened by some 3,600 miles. At present the comparative merits of the various routes are as follow:

Yokohama to New York via	
Suez	13,566 miles
San Francisco	9,798 „
Panama and Honolulu	10,096 „

To begin with, then, the Panama route will be some 3,600 miles shorter than by way of Suez; and for steamers maintaining a speed of 12 knots an hour this way will save about 12 days. For ports southward from New York the distance to Japan will be still further reduced, while the Suez route but increases the distance. Thus to all ports south of New York the distance will be reduced from 3,600 to 5,700 miles; and for even the smallest steamers, say those with a speed of nine miles an hour, from 9 to 26 days will be saved; and for ships of 12 miles an hour from 12 to 19 days will be saved; while ships keeping up a speed of 14 miles will save from 10 to 16 days on the voyage. Those passenger boats that maintain 16 knots an hour will save from 9 to 14 days by taking the Panama route. The following table will show the situation at a glance:

	Via San Francisco and Panama	Honolulu and Panama	Suez	
Philadelphia ...	9,770	10,068	13,708	miles
New York ...	9,798	10,096	13,566	„
Boston	9,966	10,264	13,401	„
Galveston ...	9,323	9,621	15,100	„

Turning to another of Japan's increasing trade fields, South America, the advantages afforded by the Panama route will be no less important. Though the voyage from Japan to the eastern coast of South America will remain still shorter by way of the Cape of Good Hope, yet when it is remembered that a great part of Japanese trade with Brazil and other South American ports, is carried on via London, then it will be seen that when the route to London is shortened for ships from Japan by the Panama canal, there will be a no inconsiderable advantage to Japanese trade with such places as Brazil, Uruguay, and the Argentine Republic. The advantage of the Panama route over the Suez canal for Japanese trade with European ports is not very great, so that the result in this respect will not be appreciable.

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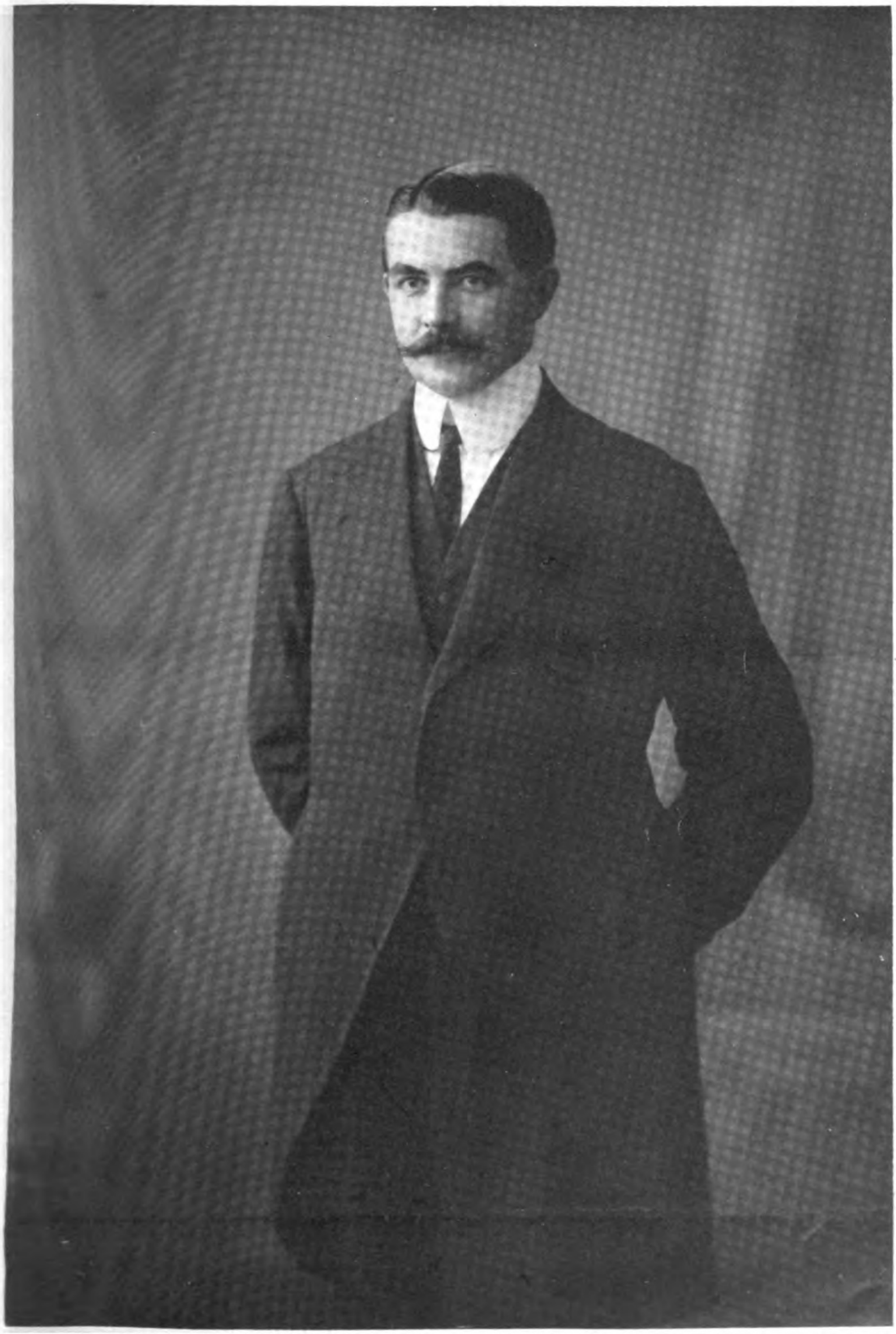

COUNT PHILLIPE DE BEAUFFORT, SECRETARY TO THE BELGIAN LEGATION IN TOKYO

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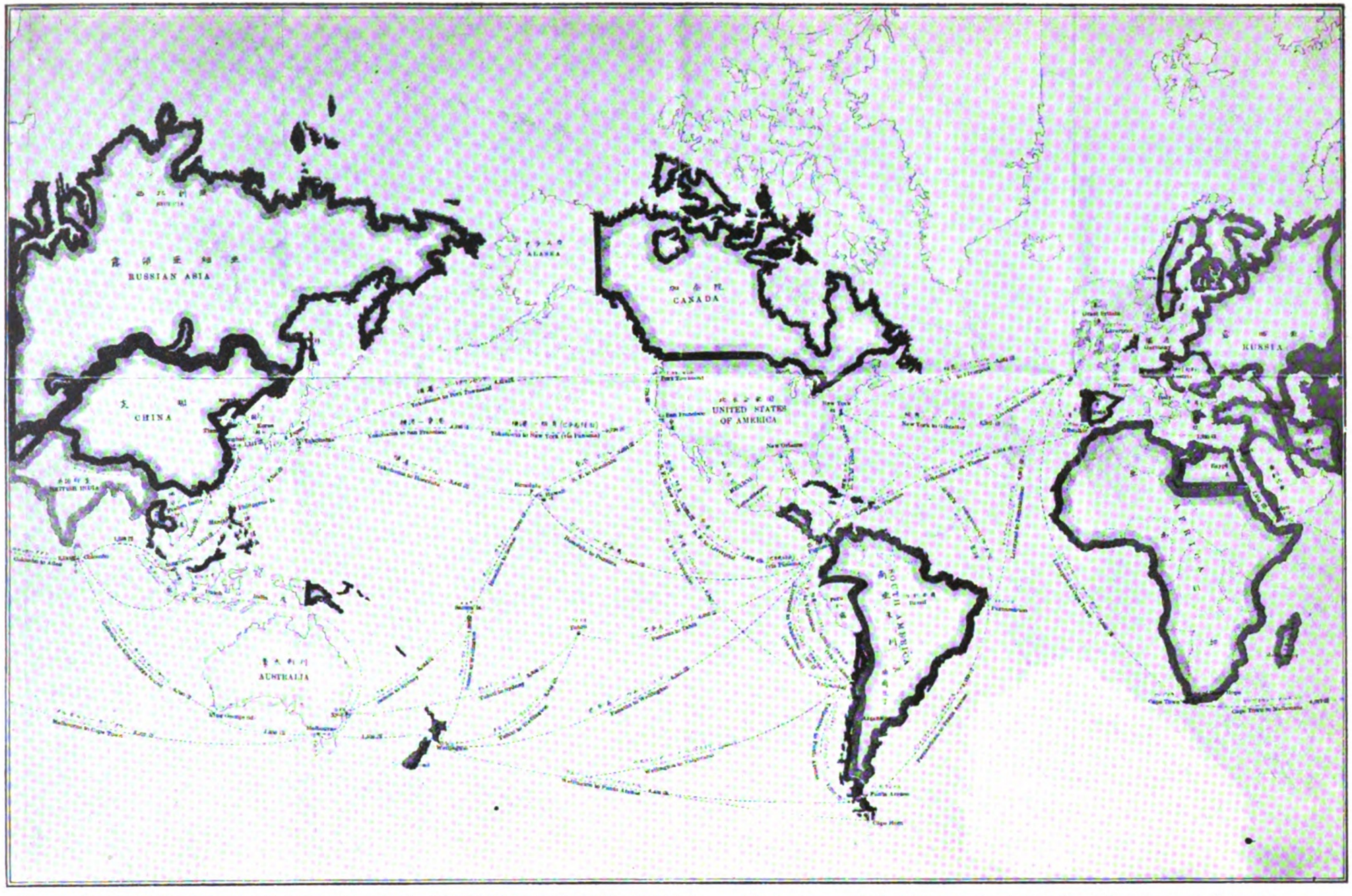

HOW THE PANAMA CANAL WILL AFFECT JAPANESE TRADE. *Ceque le canal du Panama veut dire pour le commerce Japonais.*
Bedeutung des Panama Kanals fuer den Handel Japons.

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When the question of economy is taken into consideration the advantage of the Panama route will appear still more undoubted. Our quickest route to New York, and other great American commercial centers in the east of the continent, is now by way of San Francisco and the overland route, taking about 40 days. The route by Suez is cheaper but incomparably longer, occupying about three months. So there will be first of all a tremendous saving of time, which is very important in the matter of placing goods on the market. This means an immense economy of fuel for ships and also a great saving in freight charges. There is also good reason to believe that these advantages will result in a considerable reduction in insurance rates; for, doubtless, the route across the Pacific is safer than across the boisterous Indian Ocean and the treacherous Atlantic. West of Singapore ships find coal quite expensive; while by the Panama route they will be in reach of good fuel from the mines of Alabama and Pennsylvania. The question of freight charges is perhaps the most important; for on this depends the prices at which goods can be disposed of. There is no doubt that the Panama route will result in a great reduction of freight rates. The more important commodities from Japan for the American market are such as demand fast freight; and consequently at present have to be sent by way of San Francisco and the transcontinental railways. All less important cargo is despatched by way of Suez. Such easily damaged commodities as silk and tea, which are among the more important exports to America from Japan, must always take the transcontinental route. At present rates the freight on 100 lbs. of raw silk from Yokohama to New York via Suez is *yen* 2.47, but by the transcontinental route it is 12 *yen*. For tea the freight by Suez is *yen* 1.29 per cwt., while by the quick route it is *yen* 3.25 a hundred weight.

These considerations are significant in the face of an ever increasing volume of trade between Japan and the United States. Out of a total volume of 961,000,000 *yen* in trade last year, America represented 231,000,000. The figures for exports and imports stand as follows:

America	...	...	...	231,000,000	*yen*
China	...	...	...	150,000,000	„
Britain	...	...	...	130,000,000	„
India	...	...	...	120,000,000	„
Germany	...	...	...	68,000,000	„
France	...	...	...	49,000,000	„

Thus it will be evident that America occupies the first place in the foreign trade of Japan, absorbing at present 30 per cent of the total volume; and of this at least 142,000,000 *yen* stands for exports to the United States, with something over 80,000,000 for imports. Consequently any change affecting transportation between the two countries is a matter of supreme importance to both, and will certainly have a permanent influence on Japanese commerce and industry. Such a change must inevitably result from the opening of the Panama canal.

Of course the most important consideration for Japan is how far the change will affect present competition in realm of commerce and industry. If the anticipated reduction of freightage leads to a lowering of prices to the extent of affecting American imports from other countries, the effect will be indeed extensive. On the whole, however, the advantage will probably lie in favour of Japan. One of our largest imports from America is raw cotton, the total value of which last year amounted to *yen* 29,250,000; while imports from India represented 88,060,000, and from China 22,510,000. With the opening of the Panama canal American raw cotton would enjoy an undoubted advantage. At present we import most of our rails, steel and iron plate, pipes, and so on, from Europe, but the opening of the Panama canal will no doubt also effect a great change in this respect; and the same applies to locomotives, engines, cars and luggage wagons. An immediate effect would also be noticed in the importation of such goods as leather, paper and petroleum.

Similar results would be noticeable in our South American trade. At present

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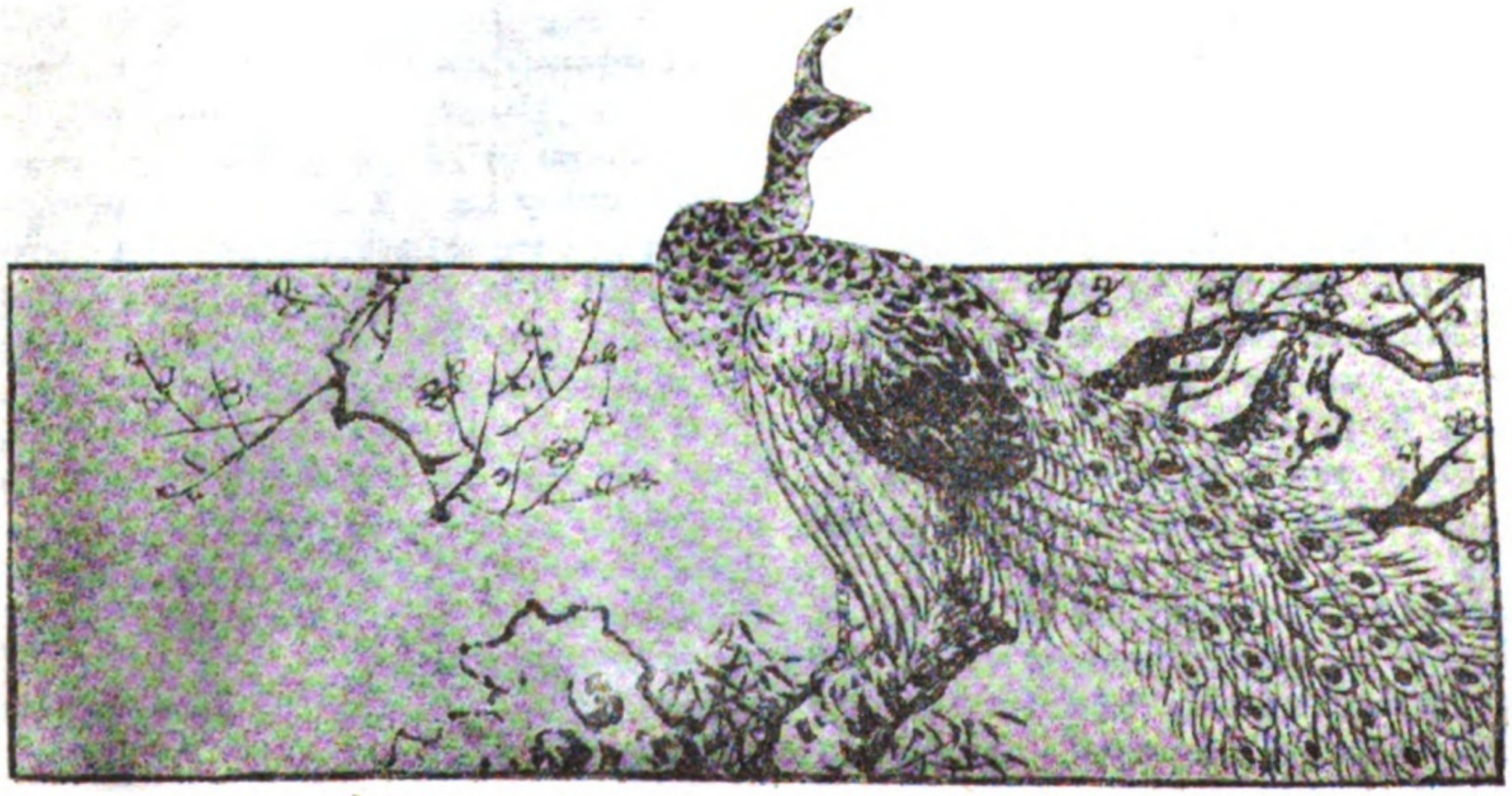
we carry on direct trade with only Chili aud Peru, amounting to no more than *yen* 2,000,000 annually, about 1,700,000 representing imports to Japan. Our largest volume of trade is carried on with South America through intermediaries, such as Italy, France and Great Britain, dealing with the Brazil coast. This trade equals at least 4,000,000 *yen* a year. But after the opening of the canal Japanese goods transferred by European countries will go by way of Panama and will enjoy in the matter of freight a great advantage. Already Japan is preparing to send a heavy stream of emigration into Brazil, and there is a growing confidence as to the future of Japanese commerce in that country.

One has to take into consideration, of course, that the advantages accruing to Japan from the opening of the Panama canal, will likewise fall to China and bring her into close competition with Japan. The distance from Shanghai to New York will be reduced by 1,867 miles, while the distance to Galveston will be reduced by 3,800 miles. This will be a matter of paramount importance in the matter of American trade with China, and therefore affect to a great extent Japanese trade with her oriental neighbour. Hitherto the greatest volume of Chinese trade has been with Great Britain, Japan coming second and America third; but of late Japan has taken the place of America in Chinese trade; and whether Japan can retain this position after the opening of the canal, is a question that cannot be ignored. China's principal imports are cotton goods however, in which Japan now holds the second place; and though the new route will be a great advantage to American exporters, yet Japan will be able to import raw cotton so much cheaper that she will be in a position to place her cotton yarns and manufactured cotton goods on the Chinese market at probably a lower figure than the American manufacturer. And the same is true of tobacco and cigars, the raw material of which Japan now for the most part imports from the United States. On the whole Japan is confident that the Panama route will not render her competitors any advantage that will not also be open to her, and enable her to hold her own in the trade with China.



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THE FINANCIAL POLICY OF THE TOKUGAWA SHOGUNATE

By PROFESSOR K. KUROITA

(THE IMPERIAL UNIVERSITY)

ONE of the most interesting phases of the subject before us is the fact that the financial policy of the *Bakufu* was not unlike that which for some years has been obtaining in modern Japan, a policy of temporization. The financial condition of the country at the close of the Tokugawa period was in many ways similar to that of to-day, and the methods adopted for tiding over deficits were not very different from those now in vogue. The present policy is to cover indebtedness by foreign loans; the *Bakufu* policy was to meet deficit by debasing the coinage. Ultimately both methods must inevitably reach the same result.

At present our government meets its foreign indebtedness by raising loans and maintaining a large specie reserve in London, so as to prevent an efflux of specie from Japan; while the government's conversion scheme results in an over issue of convertible notes and brings about an abnormal circulation of currency, which in turn causes a rise of prices and an excess of imports. Isolated as the country was under the Tokugawa rule, there could be no resort to loans from abroad, but by reminting the coinage the deficit could always be made up, until the financial world was greatly agitated and the cost of living abnormally increased.

The policy of debasing the coinage did not come into favour suddenly, but made a very gradual appearance from the time of Hideyoshi, onwards. The increasing degree of commercial intercourse that began with Spain and Portugal during the days of Hideyoshi, promoted development in the art of metal refining; and the great *Taiko* appropriated the gold mines of Sado till he had at last succeeded in accumulating a vast hoard of precious metal. The colonial policy of Spain and Portugal, unlike that of to-day, aimed at enriching the country by bringing back as much gold and silver as possible, an idea that prevailed throughout Europe till the end of the 17th century. Japan was, to a great extent, also influenced by this doctrine of mercantalism, and led to believe that national wealth consisted in a plentiful supply of specie or bullion. And this idea, which first appeared under Hideyoshi, continued to find increasing favour under his successors. Though the eighth shogun, Yoshimune, devoted a great deal of attention to the development of agriculture and the encouragement of industry, the doctrine of mercantalism remained unaffected, and an increase of gold and silver was the chief object of national finance.

Most of the great amount of gold and and silver accumulated by Hideyoshi was stored in Osaka castle, a fact that did not become known till after his death; and accordingly when Ieyasu was about the give vent to his ambition after the shogunate, his first move was to weaken his opponent by making him spend as much of this gold and silver as possible. Consequently he obliged Hideyori to rebuild great temples, in

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Kyoto, Yamashiro, Ōmi, Kishu, Osaka and elsewhere, till a vast expenditure had taken place. He persuaded Hideyori that the casting of the great statue of Buddha was the wish of the late Hideyoshi, and in many other ways found a method of reducing the financial strength of his rival, until finally he succeeded in overthrowing the Toyotomi family. On securing the possession of Osaka castle, Ieyasu followed the policy of Hideyoshi in collecting vast sums of money and a great quantity of precious metal. After his death an enormous amount in gold nuggets was found stored at Mount Kuno in Suruga. These nuggets were really in the shape of small blocks of equal weight, and were afterwards returned to Osaka castle, where they remained for casting into currency during the Genroku era (1688-1703) as financial difficulties demanded.

With the collection of gold and silver during the early Tokugawa period, a monetary system was established and the coinage was of good quality. The *koban* of the time represented a percentage of 85.7 gold and 14.3 silver; and the *chogin*, a lesser coin, was 80 per cent silver and 20 per cent copper. The present gold coinage of Japan is 90 per cent gold and the rest copper, while the silver coins represent 80 per cent pure and the rest copper. Thus it will be seen that the money of the Keicho era (1596–1614) was scarcely of less value intrinsically then the money of to-day. Though the Keicho money contained a little less gold than the present coinage, it contained silver instead of copper, which would bring its value up to an approximate equality with modern Japanese money. With coinage of such high intrinsic value the finance of the nation enjoyed universal confidence, and the currency was in great demand by foreigners. There was an equally good subsidiary coinage, but for convenience sake we shall confine our attention to the more important money.

During the Genroku era there was an enormous increase in national expenditure on war combined with a marked decrease of output from the gold and silver mines; and the amount of gold and silver on hand was insufficient to meet the needs of government. It was then that Ogihara Shigehide adopted the fatal policy of a debased coinage. The good gold coins were all reminted with a lower percentage of precious metals. By this means the financial deficit was covered for the time being. Ogihara, the minister of finance, thinking that the difficulty was owing to a deficiency in the amount of coinage, called in all the higher currency in circulation, threw it in with whatever bullion was on hand, and had the whole mass reminted, and then exchanged the debased coins for whatever of good money had not come in. The higher coins of the new issue had less of gold and more of silver than the former coins, while the lesser coins had tin and lead substituted for copper. The value then stood as follows:

Koban:	gold	56.4 %
	Silver	43.2 %
	Other metals	0.4 %
Chogin:	Silver	63 %
	Copper	36 %
	Lead	1 %

Naturally the public were not very eager to exchange their good money for the new coinage, which created a great difficulty; and Gresham's Law came into action with a vengeance, namely: "bad money drives out good money, but good money cannot drive out bad money." Seeing no other way out of the difficulty, Ogihara sought to collect the good outstanding coinage by force of government order, a plan which he put into practice by ordering all taxes to be paid in the old coinage. By this means the government made a profit of about five million *ryō* (¥100,000) but prices went up about twenty per cent.

During the Hoei era (1704–1710) the government got into further financial straits and again resolved on debasing the currency as a means of escape. This brought about a somewhat peculiar financial condition; for now the debased coinage of the former period became more valuable than the new currency. The excuse for tampering with the coinage was that the old coins were too thin; and it was proposed to make them

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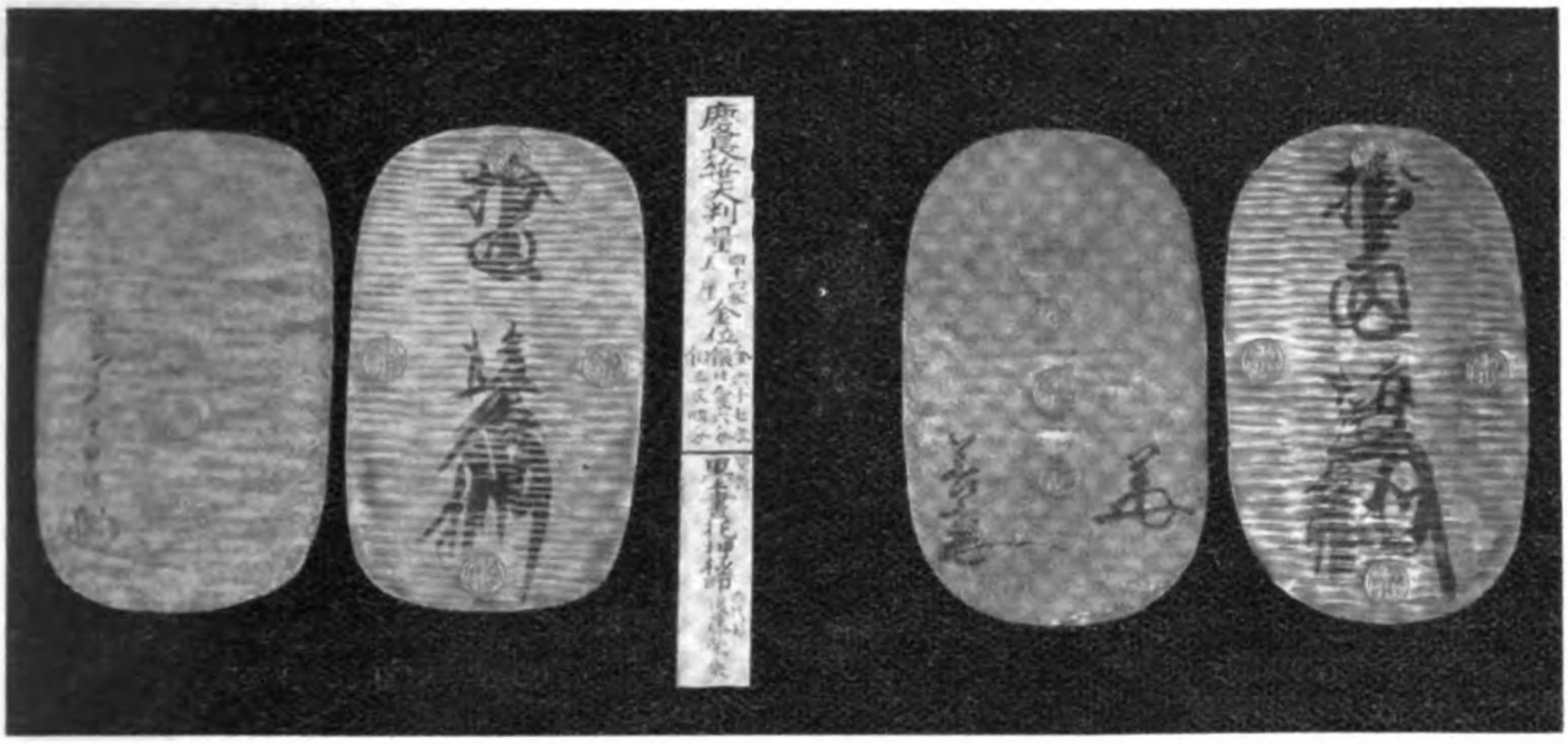
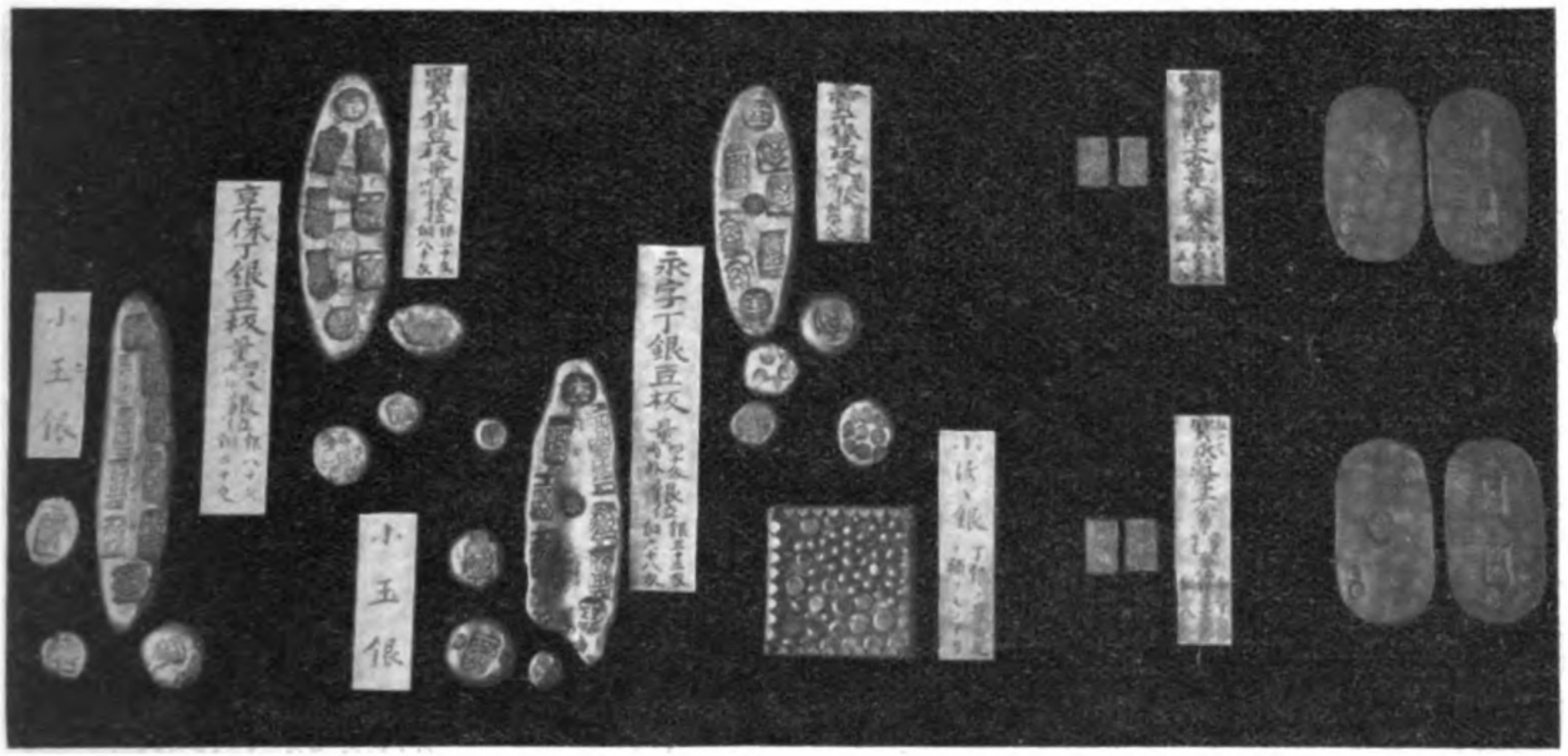
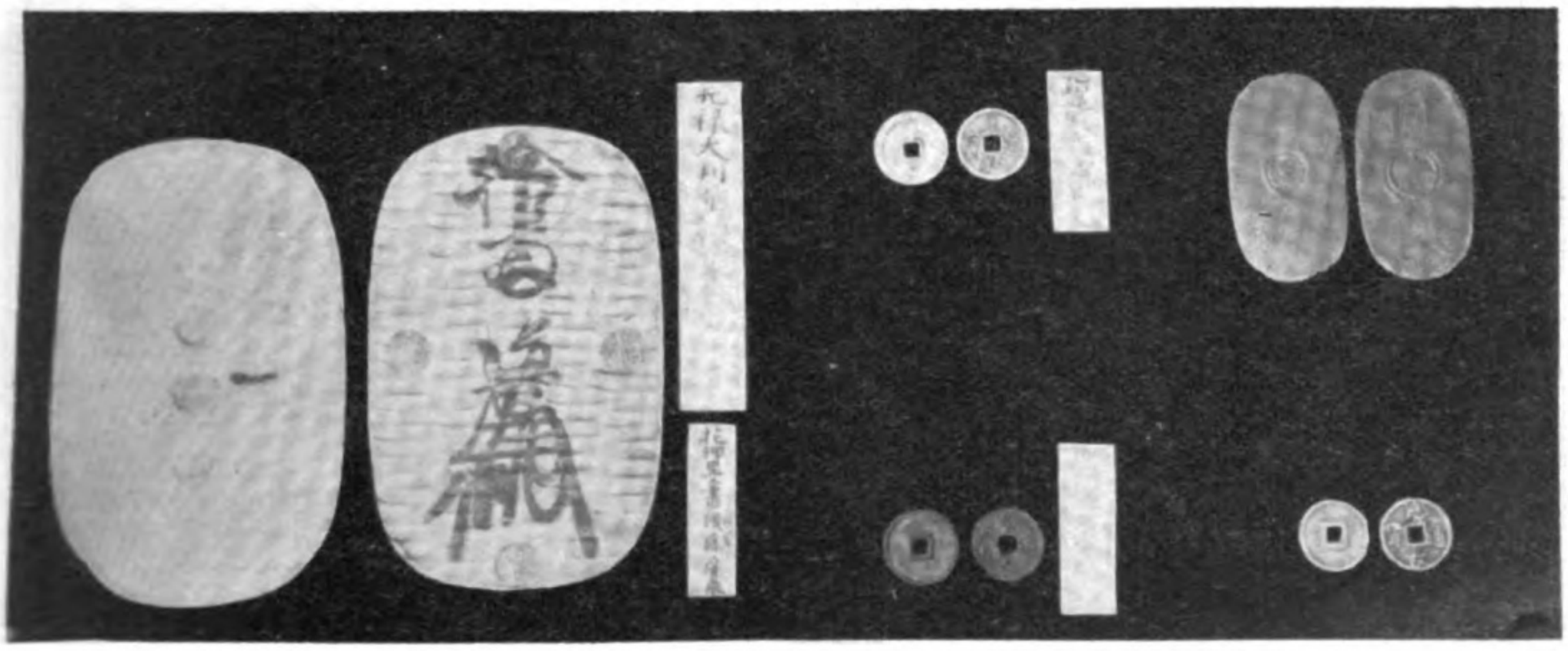


KEICHO OBAN



CHOGIN

HOYEI KOBAN
ICHIBUKIN



GENROKU OBAN

KEICHO KOBAN

SOME COINS OF THE TOKUGAWA ERA. *Monnaie du temps des Tokugawa.*
Muenzen aus der Tokugawazeit.

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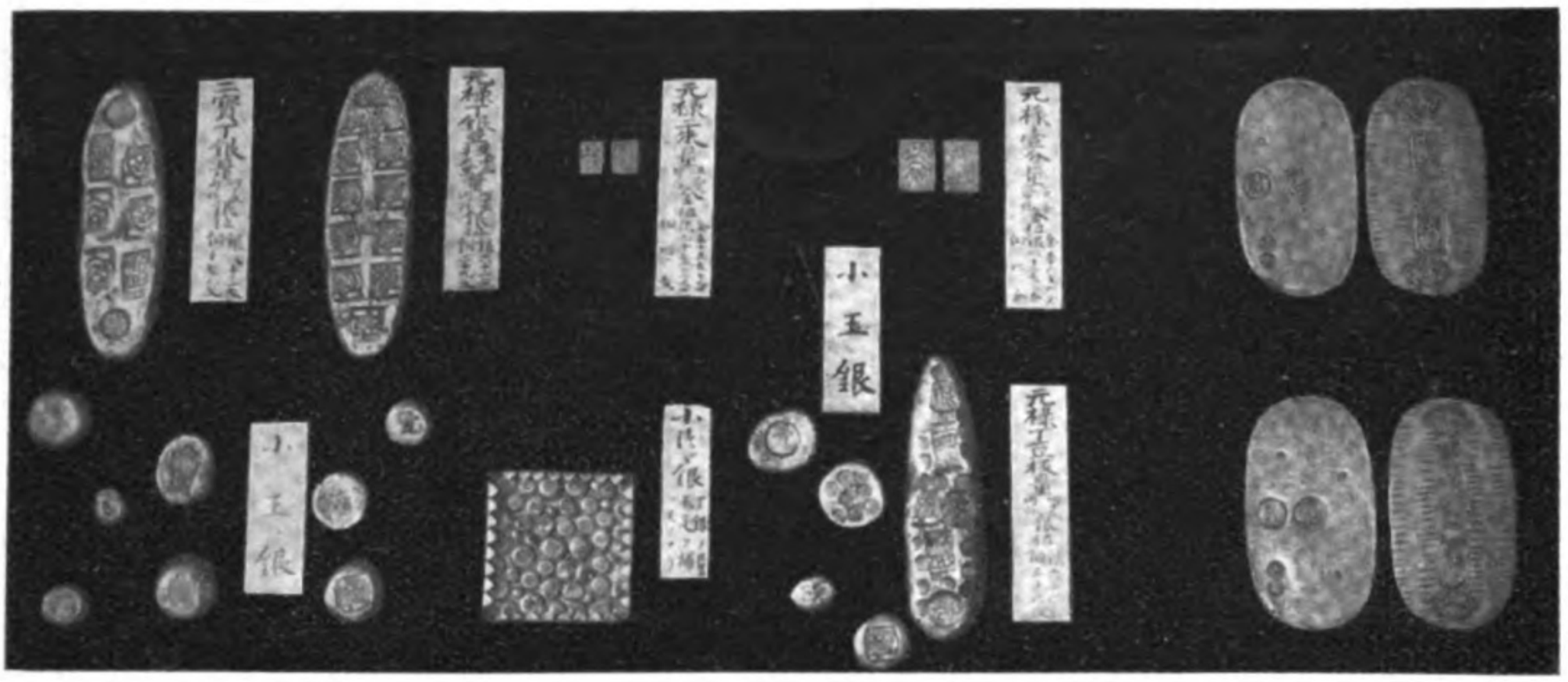
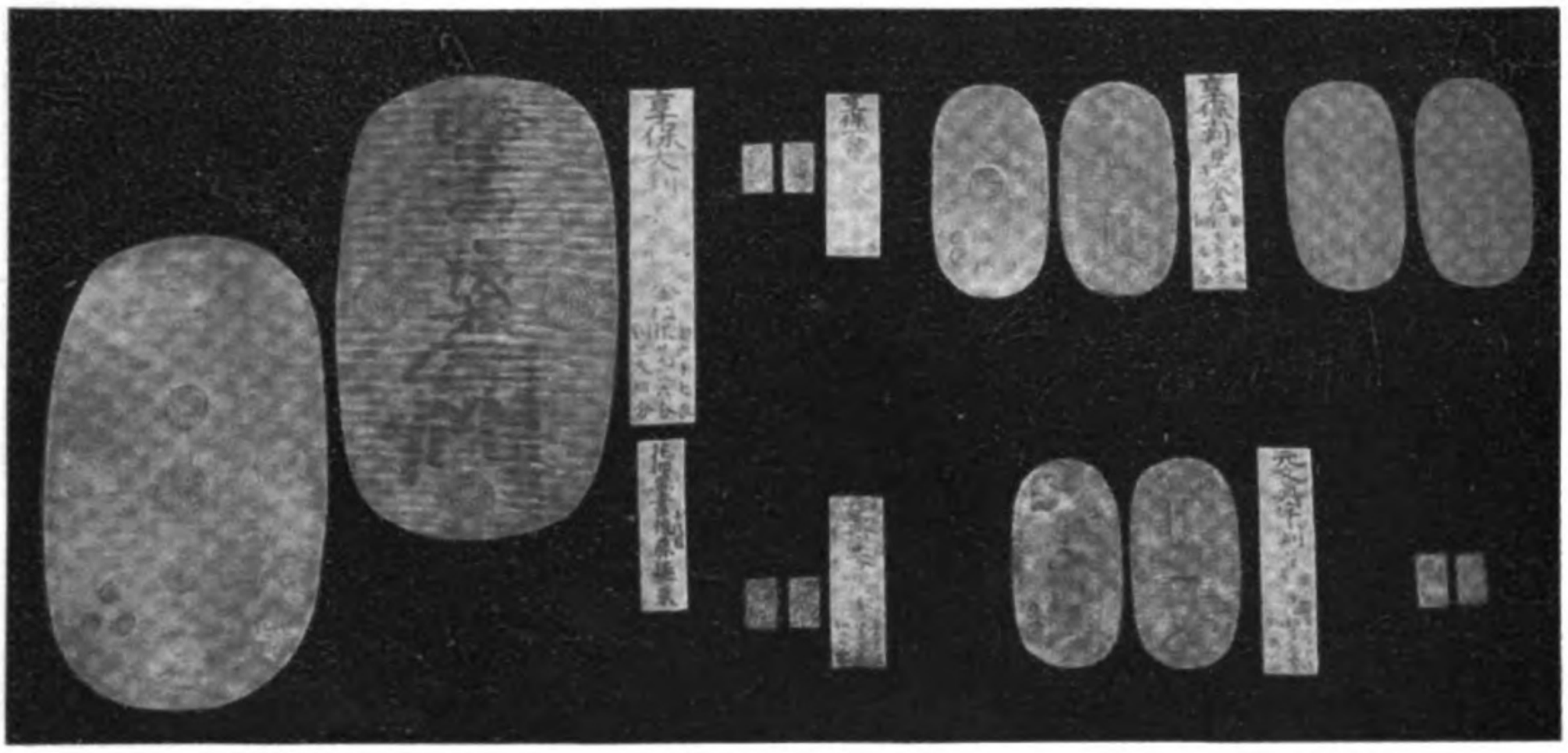


CHOGIN
KOSUZUGIN

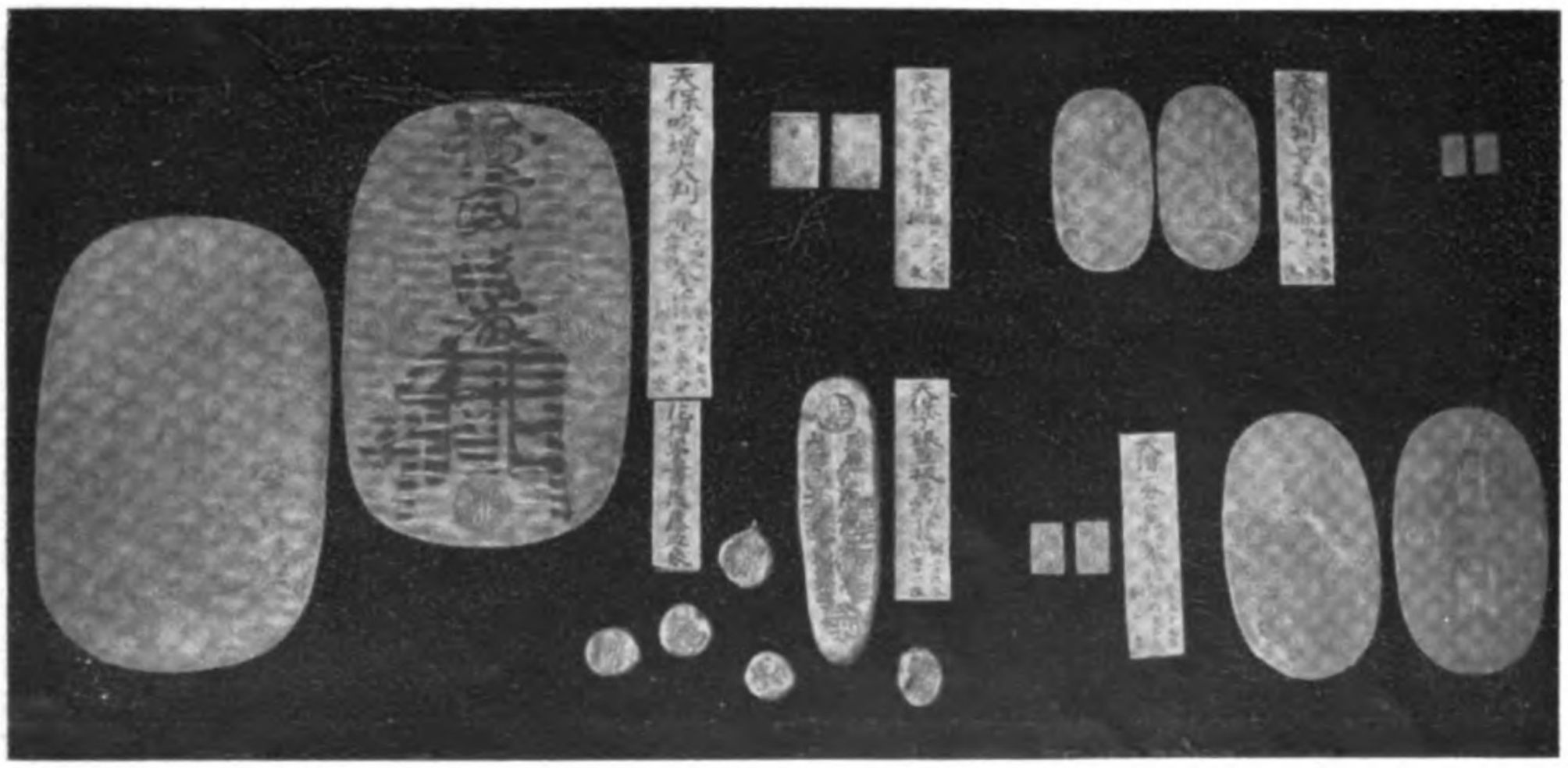
GENROKU KOBAN



KYOHO OBAN

KYOHO KOBAN
GENBUN KOBAN

SADO KOBAN
SADO ICHIBU KIN



TENPO OBAN

TENPO KOBAN
TENPO JURYOBAN

SOME COINS OF THE TOKUGAWA ERA. *Monnaie du temps des Tokugawa.*
Muenzen aus der Tokugawazeit.

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thicker and smaller. The result was that the Hoei *Koban* contained 83.4 per cent gold and 16.6 per cent silver, a quality better than the Genroku *Koban*, but really of less value, since the weight was only 24 *mon*, or about half the weight of the old coin. During the period there were three remintings of silver coinage, known as the first, second and third *Ho*-silver, respectively, thus debasing the quality every year. The second *Ho*-silver contained 40 per cent silver and 60 per cent copper; but the fourth *Ho*-silver was only 12 per cent pure.

This frequent issuing of debased coinage led naturally to disorder in the circulating medium, especially in encouraging counterfeiters, numbers of whom now appeared and plied a prosperous trade. No less than 540 of them were found in the district directly under the jurisdiction of the *Bakufu* financial officials. A curious aspect of the case was that not infrequently the counterfeits were actually of more intrinsic value than the legal currency. The story goes that when Prince Tsunanori Shimadzu, Lord of Satsuma, heard of how the farmers were complaining of the cruelty of crucifixion as a sentence for counterfeiting, said, "Yes; but if they were ministers of finance, they would be rewarded instead of punished." At any rate the shogun made a profit of some 1,200,000 *ryō* by the scheme.

The overcirculation of currency led to an enormous increase in foreign imports and to so great a degree of extravagance among the people that the minister of Finance under the Shogun Iyenobu, Arai Hakuseki by name, endeavoured to limit the amount of foreign trade. To put a stop to the outflow of specie, foreign trade since the time of Ieyasu had been carried on for the most part in copper; but so far had imports now exceeded the copper supply, that gold and silver began to come again into use, until no less than 6,192,800 *ryō* of gold flowed out of the country during the shogunate of Iyenobu, and this from the port of Nagasaki alone. The amount of silver sent out was about twice as much. As this represented almost one third of the whole volume of national specie, there was no little alarm over it, and Arai saw that the only way to retain a sufficient supply of cash was to limit the volume of foreign trade, which he thought would do something to relieve the financial stringency of the government. Accordingly he limited the amount of foreign trade to the proportion of copper at the disposal of the nation.

But Arai advocated the same policy of good money that marked the beginning of the Tokugawa era, and in this he had the sympathy of the shogun, who, however, died before any change could be effected. It was not until the time of the seventh shogun that the coinage system of the Keicho era could be restored. The news that new and better currency was to take the place of the debased coinage, excited a great amount of interest among the people, and everyone began to collect the old coins in order to exchange them for the new issue. Merchants raised the prices of goods in order to swell their cash balances, and thus make something on change of currency, so that the result was actually a burden on the public. Arai, however, had little idea of the difficulties he would have to meet in effecting a reminting of the coinage; for bullion was scarce and money even more so. He discovered in fact that it would take at least 300 years with his present supply of gold, to bring about a system of coinage equal to that of the Genroku era; and to effect a similar reform in the silver coinage it would take about 700 years. It was now a task of assaying and separating, which could not be done without the use of lead, which also was very scarce. He began, however, with the money the government had on hand, and gradually effected the reform, so that by the first year of Kyoho (1716–1735) he had succeeded in recasting 8,400,000 *ryō* of gold, and 331,420,000 *kwan* of silver. The quality of the Kyoho *koban* was 86.7 per cent gold and the rest silver, and the rate of exchange was one new for two old coins. The value of the new coins was so high that they did not circulate

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to the degree expected, and their value continued to rise while the prices of commodities went down.

With the Gwanbun era (1736-1740) comes a new and interesting phase of national finance, characterized by a great depreciation of prices, which led to a decrease in the value of rice, causing trouble for the feudatories of the shogun, whose income was always in rice. It has been a long understood thing in Japan that when the price of rice remains high, the country will be prosperous, all markets being affected for the better, whereas a fall in the price of rice always results in a contrary condition. The low prices of the period under review led to much speculation among the rice merchants, many of them buying up large quantities of the cereal with the hope of a rise. The rice speculation of modern Japan dates back to this time. With good crops from year to year the price of rice still further depreciated, till the authorities attempted to control the price by special regulations. As the result was in no way satisfactory, it was at last decided to try another reminting of the coinage in order to bring up the price of rice. Reversion to a debased coinage resulted in the following values:

Koban	Gold	65.5%
	Silver	34.5%
Chogin	Silver	46.%
	Copper	54.%

The increase of currency thus promoted led at once to the old habits of extravagance among the people; and a rise of prices, including that of rice, was at last brought about. This unsatisfactory state of affairs reached its climax in the Tanuma age, when the principles of thrift were thrown to the winds, and the nobles became the most extravagant of the population. Bribery came into fashion, and the servants of the nobles attained a position of power hitherto unknown among them. Among other luxuries that originated in this debasing age were the *geisha*, who have continued down to the present. In order to keep up extravagant customs, the nobles often had to resort to borrowing from rice brokers, giving their income in rice as security. Consequently rice brokers attained a position of influence they have not since lost. During this time there was to some extent a debasement of currency. A silver coin, the *gobugin*, which contained only 46% silver, was regarded as equal to one-twelfth of a *ryō*, but as it failed to circulate, it was now recast and called *nanryōgin*, or *nishugin*, a coin 97.75 per cent silver, eight of which were equal to one *ryō*. This issue first appeared in the Anyei era (1772-1780), and was probably made from the large amount of foreign silver that had recently been imported in connection with Dutch trade. Another feature of the time was the levying of taxes in all directions: on river boats, pawnbrokers balances and so on. There was also a tax somewhat like the present textile consumption-tax, and another tax on silk. These taxes were collected from buyers at the market. The shogunate established goods-examination warehouses where all commodities were scrutinized by officials before being offered upon the market. Any product not bearing the name of the producer or manufacturer was confiscated. The examination stations became unpopular and were finally boycotted by the purchasing public. An attempt also to borrow money directly from the merchants of Osaka and lend it to the feudal lords, the shogunate retaining one seventh of the interest, was equally a failure.

Under Shirakawa Rakuo, as financial counseller, much progress was made in the way of consolidation; for he laboured to discourage extravagance, to promote education and military science, and to encourage habits of enterprise and thrift. Resulting reforms led to a saving of some 128,000 *ryō* surplus in ten years' time. But as the encroaching habits of foreign ships led to fear of invasion, much money became necessary to prepare defences, and the government was again forced to give way to the old policy of debasing the coinage. The plan was for a time frustrated by a strong opposition, but the leading opponent having died, the government

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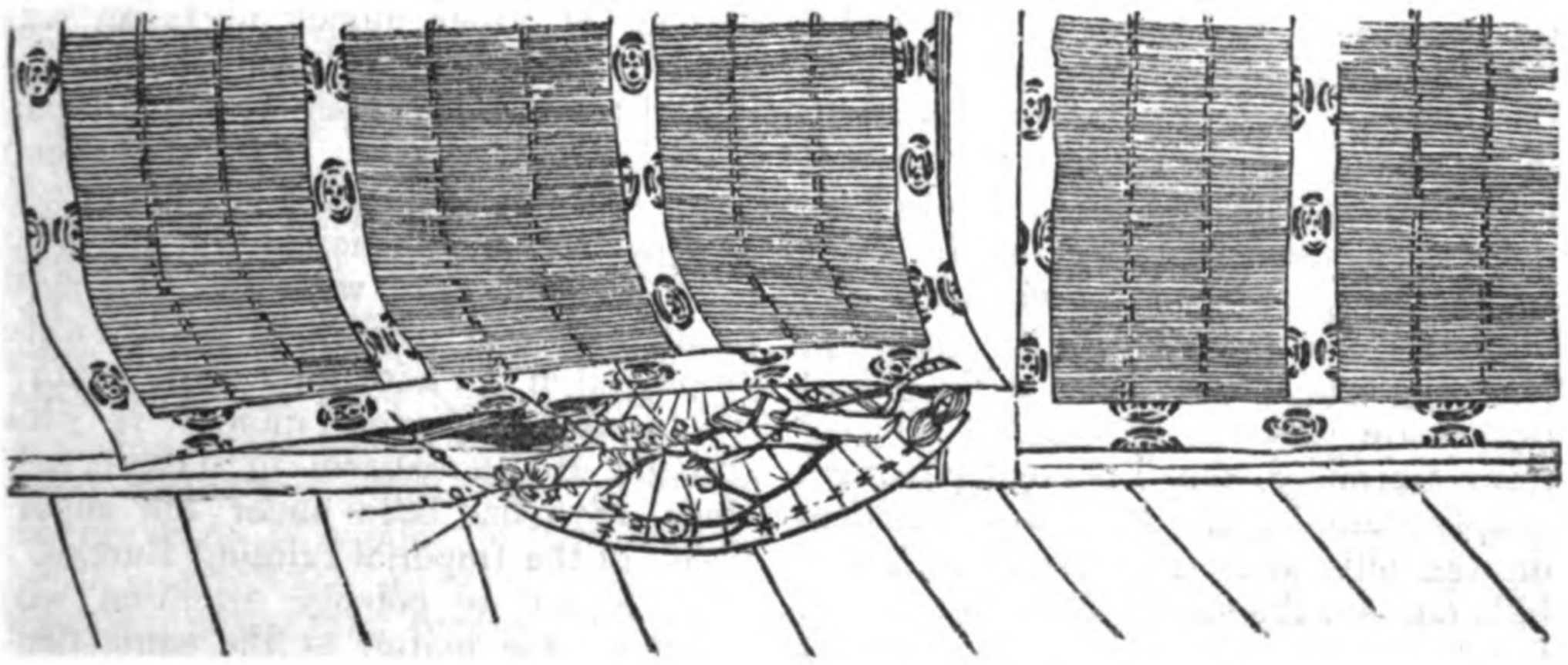
decided to recast the currency, the result being the Bunsei *koban*, a coin 55.94 per cent gold, and the rest silver. In the seventh year of the Bunsei era (1818-1829) the *nanryōgin* was reminted to a percentage of 97.8 silver exchangable for one *ryō*. In the eighth year of Tempo (1830-1843) it was again recast to 99.8 per cent silver, four of which were made equal to one *ryō*. Though the quality was good the weight deficient. Thus the policy of debasing the coinage went on, and the government never succeeded in getting back to the good money of the early Tokugawa period. But by this means they were enabled to maintain a balance between revenue and expenditure, and to tide over the financial difficulties that beset the government.

Another means of increasing income was by giving the daughters of the shogun in marriage to great feudal lords and exacting a huge sum of money for the honour. A large sum was also obtained for permissions to wear the family crest of the shogun and for promotions in rank, but the greater part of the surplus was secured by recasting the national coinage. It will be seen therefore that in almost every respect the plan and its results are the same as obtain under the government of modern times.

The fall of the Tokugawa shogunate, while hastened by its want of diplomatic foresight in dealing with foreign countries, and by the reverence which the nation preferred to give the Throne rather than the shogun, was nevertheless made absolutely inevitable by its method of dealing with finance. It is, of course easier to criticise the policy than to suggest what they might better have done. It is not my intention to discuss the degree to which our government of to-day has imitated the fiinancial policy of the Tokugawa régime. We cannot in our time resort to a debasement of coinage, but we can adopt a sound financial policy. All I can say is that if we follow the principles of the Tokugawa *bakufu* we shall come to the same end.



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MONEY MAKING IN JAPAN

BEFORE the commencement of the Meiji period Japanese money was in almost as complex a condition as it still is in China. Each *Daimyo* issued paper money of his own, but this money was not common throughout the land, and the current copper coins were in the form of cash, round or oblong coppers with holes in them for stringing, so as to facilitate transportation. But with the opening of the Meiji era and the Restoration of Imperial rule, the necessity of having a national currency, and a bank note system, became apparent. The first paper money in the name of the Imperial government was issued in 1868. It was called *dajokwansatsu*. These curious-looking pieces of paper were printed in a somewhat inferior manner, and the authorities began to fear that the money would prove a temptation to counterfeiters. In order to improve the method of printing, Kagenori Uyeno, then Minister of Finance, was despatched to Germany to acquaint himself with the methods adopted there. At the same time he had a large amount of paper money printed in the German factories for the Japanese government. Upon his return to Japan a department for the printing of paper money was established by the Imperial government in connection with the Ministry of Finance. The printing, however, was still entrusted to individual or private persons, or ordered directly from Germany, the Tokyo department simply stamping the necessary numbers on the bills after they arrived. These bills ran into the smallest denomination: from ten *yen* down to one *yen*, fifty *sen* and even ten *sen* notes, worse than the "shin plasters" so detested years ago in America and Canada.

In 1874 Akimasa Yoshikawa, who later became Minister of Communications, proposed that the Government should set up an office of its own and install machinery for printing the national money. The proposal was adopted and the necessary foreign machinery was imported for the new printing Bureau. With the new machines came German experts to run them and train Japanese workmen in the use of them. The ink used proving defective, an American expert, Dr. Ansell, was employed to give instruction in its manufacture, and then a high quality of red, blue and green ink was produced. Another American named Pollard was employed to instruct the workmen in lithographing from stone. In the delicate work of designing, the assistance of the Italian artist employed at the Academy of Fine Arts was greatly appreciated. His copper plate designs were very fine; and under him native designers attained a high grade of proficiency. Every thing required for the making of paper money in Japan was imported from abroad, with the exception of transparent paper, in which Japan herself excelled. In 1876 a special paper mill for turning out this fine grade of paper was established at Oji, and men from Echizen, who were noted for skill in making this quality of paper, were employed in the new mill. The factory for turning out paper money is now situated at Kandabashi in Tokyo, and since 1878 has been under the supervision of the Imperial Printing Bureau.

In regard to coinage attention was given to the matter at the same time that notes began to come into universal circulation, and the Minister of Finance, Kagenori Uyeno, purchased from the

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British Government at Hongkong a machine for minting coins, and set it up at Osaka. British experts were brought out to give instruction in managing the new machinery, and in the latest methods in the designing and stamping of coins. In 1869 the mint was unfortunately burnt down, but was reconstructed in 1870. This time the latest and newest models of machinery and dies were imported from England and the mint began to turn out all denominations of coins. The opening of the Osaka mint was made a great occasion, Prince Sanjo and other leading men being present. Up to 1873 the mint had turned out chiefly copper coins, but now attention was given to silver and gold coinage. In 1888 five *sen* nickel coins were made for the first time. These coins of higher denomination were the result of the work of such experts as Mr. William Gowland and Mr. Robert MacLagan, Britishers who showed the use and importance of these higher coins in the currency. At that time the Imperial Mint was considered one of the show places of the Empire; and when the German Prince Heinrich, the Duke of Genoa and other great personages, visited Japan they were shown over the Mint. At present most of the gold coins of the Empire are made at the Osaka Mint.

How these precious coins are made is an interesting process, though, we presume, not greatly different from the methods adopted in other countries. Upon entering the mint one is taken to the melting department, where piles of yellow metal in bars and ingots may be seen. The eye is dazzled by mountains of gold bricks, each brick worth 30,000 *yen*, being about one foot long and six inches wide, and weighing about seven pounds. In the same place are piles of copper bars about three feet long and three inches square. In the metal used for gold coins there is ten per cent of copper to harden the metal. After the alloy is made the resultant plates are pressed out to a certain thickness, and taken to the cutting department where the round pieces for the desired coins are cut out and weighed on a very delicate and accurate balance. If the weight is just right the round pieces are all cut out by a big mechanical punch and placed under the die which stamps them in the regulation way. After being stamped the coins are sent to the inspector who has each one carefully weighed. The good coins are sent to the bank and the defective ones have to be returned to the melting pot.

The present head of the Mint is Mr. Hasegawa, who is an exceptionally efficient official, and has been in his position for many years. Under him there are four other experts and nineteen officials; and under them again are nineteen assistant experts, 103 foremen and 160 workmen. The lowest wages paid in the mint is 31 *sen* a day, and the highest, one *yen* and a half. The working hours are eight per day. Those who serve for many years and are faithful, are given a bonus of 500 *yen* when leaving the service.

The gold coins now in circulation are 20 *yen* pieces, 10 *yen* and 5 *yen* pieces. Silver coins are 50 *sen*, 20 *sen* and 10 *sen*, with five *sen* in nickel and one *sen* in copper. Half *sen* copper coins are also in use; but the two *sen* copper coins, though still in circulation, are no longer coined. The denominations of paper money in Japan are 5 *yen*, 10 *yen* and 100 *yen* notes. It will thus be seen that the system is decimal, and very convenient. The government does not take account of sums smaller than the *rin*, but sometimes estimates by tradesmen descend into the old fashioned *mo* and *shu*, fractions too small to be reckoned in foreign money. Japanese money has advanced much in value from the time when a *yen* was worth as much as 73 American cents or three shillings British money. To-day you get only 50 cents for a *yen*, and not quite two shillings. As the *yen* and the five *yen* paper money looks something like American or Canadian money it is difficult for people of those nationalities to consider the differences of value in the expenditure of money. A tourist hands out fifty *sen* thinking it of the same as value as fifty cents, whereas it

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is worth only twenty-five cents. Still, on the whole, one *yen* in Japan will buy about as much for a Japanese as one dollar will buy for an American at home. It will not buy so much for a foreigner in Japan, however.

Speaking of the average, the Japanese are more free in spending money than Europeans or Americans. This is when they *have* money; but in case of poverty they are very careful. Yet in Japan you will see a poor labourer giving a few coppers for an apple or a pear, when in the west a labourer would think such expenditure upon fruit beyond his means. Japanese money is very convenient to handle and to reckon. As for gold coins one sees very few of them, and there appears to be a purpose in keeping them out of circulation. The paper money is to a large extent unsanitary. Yet the common people do not hesitate to hold it in their mouths when occasion serves. The Japanese are as fastidious about fashions in purses as the people of the west. Many use purses of the same style as those used abroad, but many others are quite different. One peculiarly Japanese fashion is to carry money in a long bag like a stocking leg, which is rolled up and shoved into the bosom. Others carry small change rolled up in a bit of paper shoved into the *kimono* sleeve; and we have seen men carry a nickel for carfare in the lobe of the ear.

The Japanese are more particular than foreigners about the appearance of money; and coins defaced or disfigured in any way are apt to be refused by the tradesman. There is a good deal of counterfeiting going on, both in coins and paper money; and the detectives have to keep continually on the watch. A favourite dodge is to counterfeit Chinese or Russian money in Japan, and then try to exchange it for Japanese money, as most people do not easily detect counterfeit foreign money. In the country towns and villages it is comparatively easy to pass off counterfeit native money. But the people are unusually careful, as the fact of being found possessing counterfeit money is presumption against one. In the newspapers one frequently reads of raids being successfully made on counterfeiting plants and the gangs arrested.

THE UNUTTERABLE

Hana no yume

Kikitaki Cho ni

Koe mo nashi

* * *

It has no voice, the butterfly,

Whose dream of flowers I fain would learn.

Reidan

Tran. by B. H. Chamberlain

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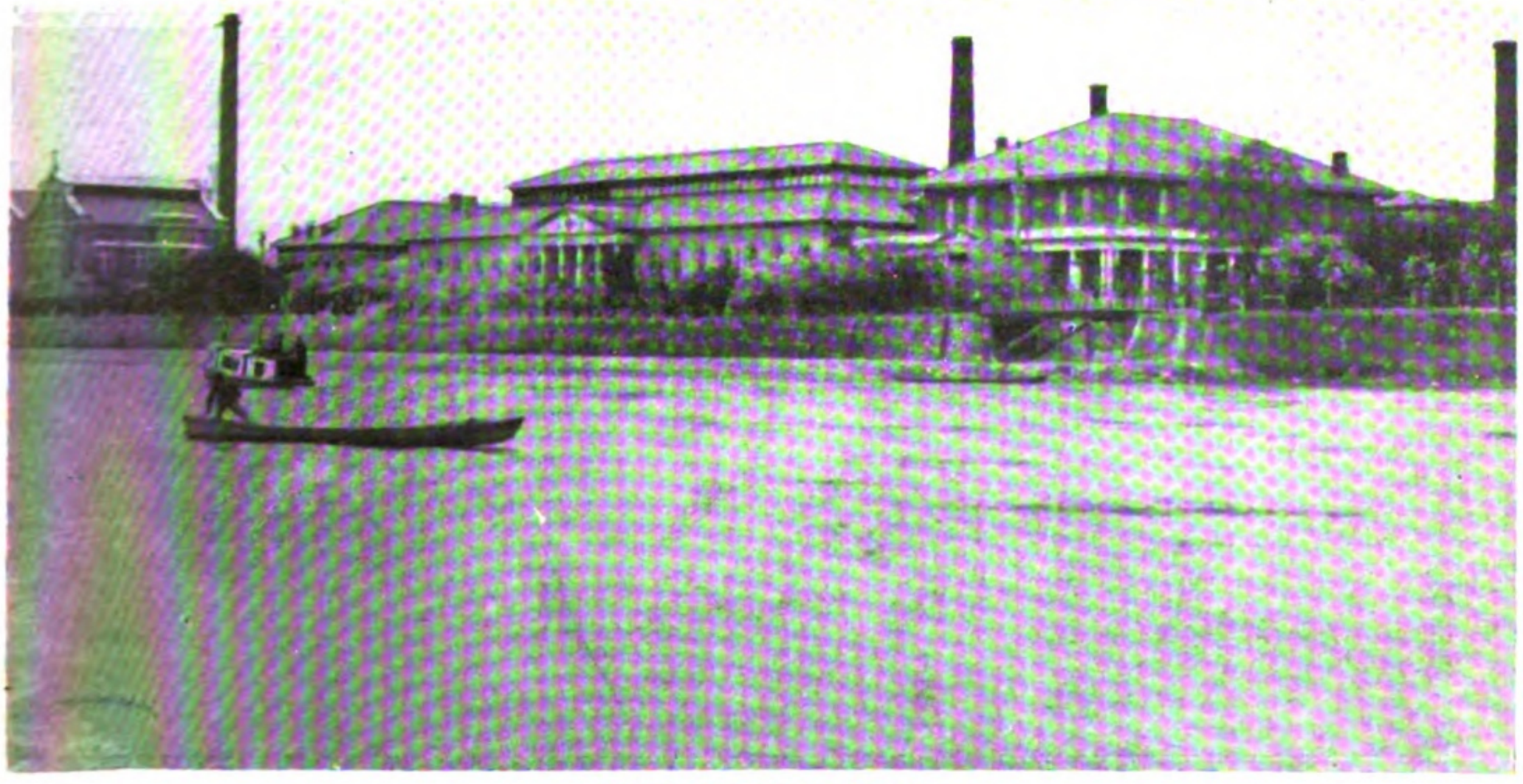
WHERE JAPAN PRINTS HER PAPER MONEY. *Où le Japon imprime ses billets de banque.*
Wo Japan sein Papiergeld druckt.



THE OSAKA MINT

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1. DR. Y. TSUBOUCHI, PRESIDENT 2. S. TOGI 3. T. DOI 4 SUMA-KO MATSUI
SOME MEMBERS OF THE BUNGEI KYOKAI

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WESTERN DRAMA ON THE JAPANESE STAGE

By TERUO HIRAKI

EVEN a casual retrospect of the Japanese stage will easily convince one that during the past few years there has been a predominating preference for translations of occidental plays, to the neglect of the old national drama. Not that these western plays in Japanese garb are yet really more popular than the native drama, but they have excited more public interest and in some ways have proved more successful. The introduction of these foreign plays has been due mainly to the energetic endeavors of the *Bungei-Kyōkai* or Literary Association, and the *Jiyū-Gekijō*, or Free Theatre Association. The labors of these dramatic clubs began at a very opportune time for the bringing in of a new element; for the theatre-going public of Japan was growing weary of the monotonous and mechanical old drama of the nation, and longing for something more new and modern. Consequently the appearance of western plays was cordially welcomed, especially by the younger generation.

Whether the introduction of western plays has improved the Japanese stage is an open question with many. In the opinion of some the western plays have done much to elevate the dramatic taste of the playgoing public, ridding the mind of its old insularity and making it more cosmopolitan. However much truth there may be in this, it is nevertheless a fact that the vast majority of those who patronize the Japanese theatre, as yet do not wholly approve of occidental drama. The more thoughtful portion of the public is still awaiting the rise of a great national Japanese dramatist who will combine the achievements of the past with those of the present and present a faithful interpretation of the real Japanese spirit. At the present moment this object of our hopes seems below the horizon, but there is a keen expectancy that foretells him on the way. The daystar of the native theatre will soon dawn, or we are very much mistaken. The present popularity of western drama in Japan is presumably a mere episode between the desuetude of the old and the birth of the new. Its chief supporters may be reckoned among the more radical members of our playgoing audiences, backed up to some extent by a few curiosity hunters, but the tastes and aspirations of the great majority of the Japanese are by no means satisfied in this way.

Perhaps one reason why the foreign play on the Japanese stage has not made a wider appeal is because they have been of a literary rather than of an active nature, appealing to the ear and heart rather than to the eye and the strenuous life. The plays of Ibsen and Bernard Shaw, for which our dramatic clubs appear to have a special predilection, are too largely made up of dialogues with little room for action; and a play without action can never satisfy a Japanese audience. Some of there plays leave the impression that

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they might better have been read as lectures. The Japanese playgoer does not care to meditate upon problems, or even very long on any one particular phase of action.

Personally I am convinced that one of the greatest drawbacks to popularity has been the disadvantage western plays suffer by translation into Japanese. Our language is not suited to problem plays, or to drama that is much given to declamation or speech-making. It has neither the art nor the tone for such achievement. In a French play, for example, much of the pleasure is derived from the harmonious and sonorous intonation of the language itself, which is indeed an art. The German language is less capable of fluency and English is prone a little too much to the practical, to be within the sphere of high art, but despite these disadvantages, both English and German are more pleasant to the ear in the long discourses than is our Japanese tongue, which to us at least sounds less musical and charming on the stage than the languages of Europe.

The kind of play to which the Japanese have been accustomed for centuries, is the *kabuki*, a play that appeals primarily to the eye, and is almost capable of interpretation without language. It is always in some degree a romantic play, with a considerable measure of the melodramatic element. Of late years, however, the *kabuki* has fallen upon evil days, chiefly because of its almost hopeless artificiality. Its playwrights and actors appear hidebound with conventionality, and unconscious of the modern world. Its mechanical repetitions of worn out themes and phrases now palls on the national ear, and so the public seeks relief in translations from the West.

To supply this temporary demand for occidental drama the two dramatic Associations already named are devoting much attention. The Free Theatre Association is at present led by Mr. Kaoru Osanai, assisted by actors like Sadanji Ichikawa; while the Literary Association, which is composed chiefly of amateurs, is led by Dr. Yuzo Tsubouchi, supported by Mr. Hogetsu Shimamura, both literary men of some repute. Other dramatic Societies too have been started to meet the craving of the age for novelty, but most of them have again disappeared. The Free Theatre Association was the first to begin, and opened with Ibsen's *John Gabriel Borkman*, at the *Yurakuza* in 1909, and the venture had a surprisingly successful run, calling forth further attempts. The next play presented was Gorky's *"Lower Depths"* and later Hauptman's *Lonely Lives*. Last year the Association gave Maeterlinck's *Death of Tintagiles*. One of the leading actors in the foreign drama is Sadanji, who never seems to weary in his endeavor to promote interest in the new vogue. Mr. Osanai, himself manager of the Hongo Theatre, Tokyo, has gone to Europe to make a further study of how best to stage Western plays, and great things are anticipated after his return. Before his departure Mr. Osanai held an exhibition of stage furniture and actors costumes at the office of the *Yomiuri Shimbun*, which excited much interest among the acting fraternity.

The Literary Association has devoted a good deal of attention to Ibsen, and won considerable distinction by its successful presentation of *A Doll's House* at the Empire theatre; but the height of fame was not achieved till it gave Susdermann's *Magda*, a translation by Mr. Shimamura, at the *Yurakuza*. The part of the heroine was taken by Miss Matsui, a promising young actress, who has already won golden opinions. The popularity of the play was due as much to the timeliness of the subject as to the quality of the talent taking part. The play made a strong appeal to modern Japanese Society; but the authorities censored *Magda*, until the translator consented to reform the morals of the heroine by representing her as finally repentant, the attitude of the censor evoking much public criticism. Shaw's *The Man of Destiny* was also given, the translation being done by Dr. Tsubouchi. *Utamaro*, and *Hokusai*, two operas by Dr. Tsubouchi himself, also showed further advance in the introduction of western drama on the Japanese stage.

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SCENES FROM "MAGDA"

WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théâtre Japonais.*

Westliches Drama auf der japanischen Buehne.

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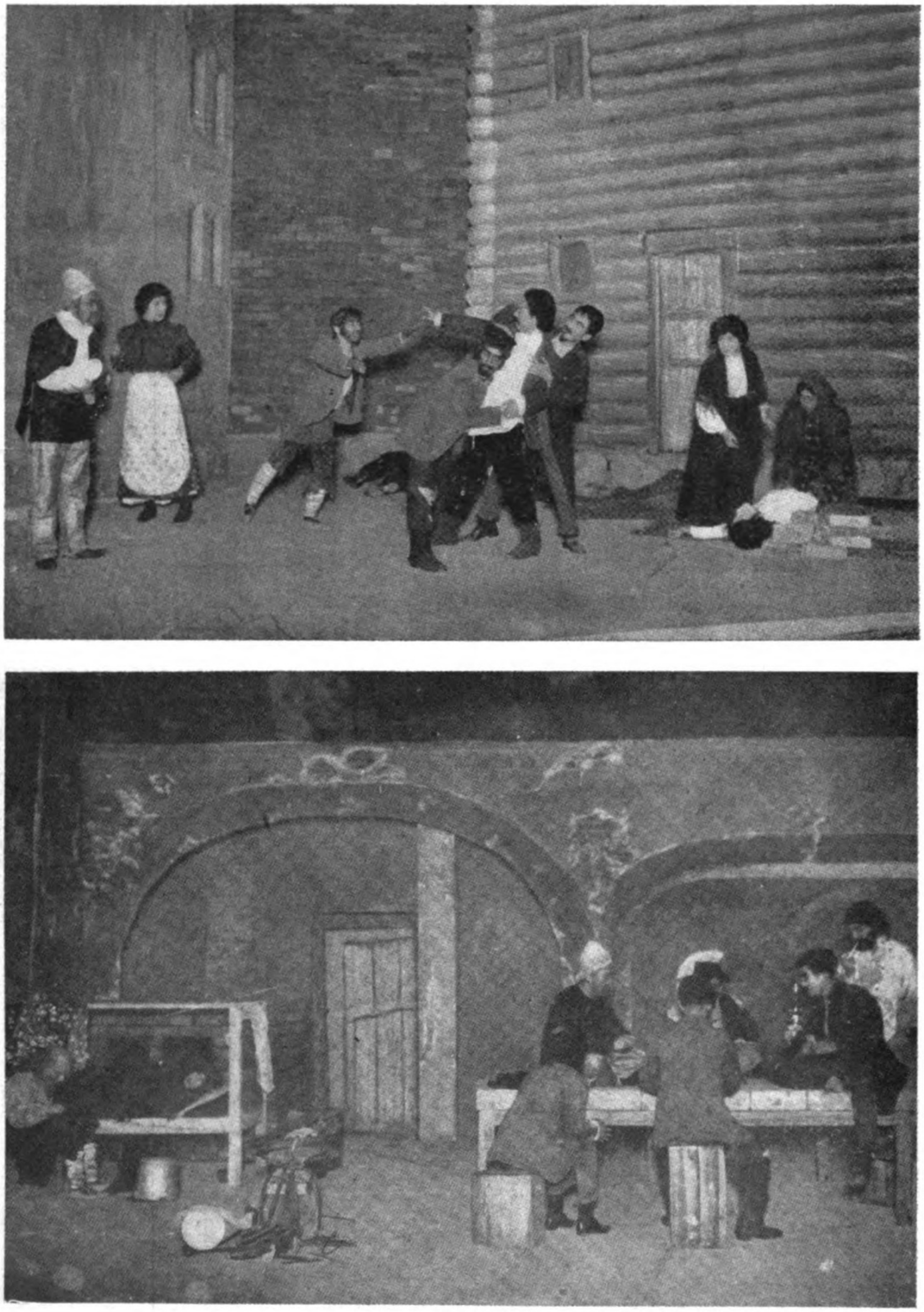

SCENES FROM "THE LOWER DEPTHS" BY MAXIM GORKY
WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théatre Japonais.*
Westliches Drama auf der japanischen Buehne.

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SCENES FROM "THE DOLL'S HOUSE" (above) AND "THE MAN OF DESTINY" (below)
WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théatre Japonais.*
Westliches Drama auf der japanischen Buehne.

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SCENES FROM "YOU NEVER CAN TELL."
WESTERN DRAMA ON THE JAPANESE STAGE. *Pièce Occidentale au théâtre Japonais.*
Westliches Drama auf der japanischen Buehne.

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These were witnessed by Mr. William Archer during his stay in Japan, but he was not greatly impressed, I presume. The Association has recently been presenting plays of a less pretentious character with more success.

Another theatrical association known as the *Doyo-Gekijō*, or Saturday theatre, thinking that the above attempts at presenting western drama were introducing plays of too radical a natural, undertook to give pieces of a more conventional type as best adapted to a Japanese audience. The plan ran for a month and was then changed, Schmitzer's *Hoffmansthal* proving the most popular. It is worthy of remark that Maeterlinck's *The Sightless*, translated by Mr. Osanai, which has proved one of the most difficult plays to present in the west, was presented tolerably well in Tokyo and met with a warm reception. Before Mr. Osanai left for Europe Hauptman's *Elsa* was given in his honor as a farewell performance, the translation being by Mr. Ōgai Mori. Another dramatic Association, the *Kindaigeki-Kyokai*, or modern actor's Association, has recently been organized, and as its first performance gave *Hedda Galber* at the Yurakuza, when the play proved so popular as to demand an extension of time. The part of Hedda was taken by Mrs. Uraji Kamiyama. This Association has now undertaken something still more ambitious and is giving Goethe's *Faust*, which has been translated by Dr. Mori. Some plays of Strindberg and Bjornson are also under contemplation.

English people may be curious to know why more attention is not being paid to Shakespeare on the foreign stage in Japan. As a matter of fact Shakespeare's were the first western plays that appeared on the Japanese stage. The *Merchant of Venice* was given as early as 20 years ago, and translations of it were known throughout the Empire long before that. *Hamlet* and *Othello* are equally familiar : the fact is they are now too familiar to be appreciated unless presented by actors of extraordinary talent. Moreover the Japanese public craves drama that requires less interpretative element. Much of the power of the Prince of British dramatists lies in his incomparable poetry, and most of this beauty is lost in translation. Personally I am convinced that we Japanese have much more to learn from Shakespeare, but at present the public demands newer plays, something it has not heard and seen before. It makes little difference to the Japanese whether the foreign dramas presented are given to ideas of religion, traditions and customs divergent from their own : they are on the look out for the universal element, that reality that is above race and nation, something spiritual and pertaining to the heart of all humanity. But it must be capable of being dramatically presented, by action more than by words.

In all occidental drama a Japanese audience misses the pantomimic element, to which it is accustomed in its native plays. And is not this too a growing demand in the west, where there is much complaint on the score of monotony ? The west is too apt to conclude that a play that pleases the reader will likewise please the audience. The Japanese are passing through a reaction against literary drama. The situation should be met to some extent; though I should not advocate the exclusion of all philosophic and literary elements from drama. We do not, of course, want mere dumb shows, but I plead for more of the pantomimic element in all modern drama. In so for as philosophical and literary influences can be made to further the dramatic effect they should find a place in drama, wherein intuition is far more important than meditation. My own impression is that the drama of the future will be of the Reinhardt type : that is, a Greek method on a grand scale, filling the stage with a living atmosphere, so to speak, and utilizing all beauty, as well as such articial accompaniments as electric light and the stereoptican. The foreign expert who comes to Japan with plays of this type and devotes attention o perfecting our present defective stage machinery, way be assured of a warm welcome and eminent success.

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THE CUCKOO

(May, A. D. 750)

Near to the valley stands my humble cot,

The village nestles neath the cooling shade

Of lofty timber ; but the silent glade

Not yet re-echoes with the cuckoo's note

* * *

The morning hour e'er finds me, sweetest bird,

Before thy gate ; and, when the day doth pale.

I cast a wistful glance adown the vale :—

But e'en one note, alas ! not yet is heard.

Hirokawa

Tran. by B. H. Chamberlain

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THE SWALLOW BEFORE THE SPRING

By "B"

AMONG the more pathetic characters of history are those who have appeared before their time, the swallows before the Spring. And yet many of these premature spirits must be ranked among the greatest souls of all time. Fearless and faithful they have dared the wild beasts of ignorance and prejudice, and blazed the way into new and untried regions of truth and freedom, taking their places in the ranks of the noble army of martyrs whose blood has been the seed of modern civilization. It is a sad reflection on humanity that the world's greatest benefactors have had to give their life's blood to bless their detractors and persecutors, and to die in order that mankind might live. Why should the world so often stone, cast out and endeavor to destroy those who come to bring it benediction? It is because of the inordinate degree of pride, ignorance and intolerance that rules the average of human hearts. Moral enlightenment and humane learning are doing something to remove this blot upon the character of man, this most conspicuous mark of the beast and the era of tooth and claw; but there is a good deal of it yet, even among many that pride themselves upon their freedom from bigotry. Nothing ought to humiliate mankind more than its treatment of its great men. But time hath its revenges; and after-ages build the tombs of the prophets which their ancestors flayed alive, and worship at the shrines of the victims their forefathers murdered. The perpetrators are forgotten; the victims are apotheosized. It is indeed some consolation to see how the 'Power that makes for Righteousness' buries beneath the dust of oblivion the monsters of cruelty, ignorance, pride and bigotry, with their multitudes of parasites; and enshrines those whom they persecuted to the death as stars in the firmament of human truth and progress. Among these swallows before the spring must be reckoned the subject of this brief sketch.

Watanabe Kwazan was one of those fearless spirits consumed with such a love of truth and light that he was ready to sacrifice all to enable his country to enjoy them. He early perceived that Japan was centuries behind the rest of the world, and that her only hope of catching up with the world's attainment was early assimilation of western thought and civilization. And so this daring pioneer of modern Japanese achievement started out to attack the impregnable walls of prejudice and the impenetrable regions of ignorance everywhere prevailing in his country with regard to the real thought and life of the world. Like many others of his time he assumed that the only road to western knowledge was through the Dutch language; for the Dutch scholars were the only foreign teachers available in Japan in the early days of the nineteenth century. But his country could not understand the nature

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of his ambition. To most of them he seemed to be undermining the old civilization and bringing the former ways into disrepute; but he was laying the foundations on which modern Japan has built her structure of triumphant progress. Ah, how easy it is sometimes for even governments to think they are doing right when they are doing wrong. Even he himself could not see the ultimate significance of his labours; else he would not have led so melancholy an existence. To him may aptly be applied the words of Browning:

> "It must oft fall out
> That one whose labour perfects any work,
> Shall rise from it with eye so worn that he
> Of all men least can measure the extent
> Of what he has accomplished. He alone,
> Who, nothing tasked is nothing weary too,
> May clearly scan the little he effects;
> But we the bystanders untouched by toil,
> Estimate each aright."

Like many Japanese of early times he had a number of names. His family name (*sei*) was Watanabe; and his personal name (*azana*) given him by his master, the lord of Tawara, was Noboru. In addition he had an official name (*imina*) Teisei, by which he was addressed on occasions of importance. But in literature and art he signed himself by the *nom de plume* (*go*) of Kwazan. Born of poor put honourable *samurai* parents in the province of Mikawa, central Japan, in the year 1793, he was early in the service of the lord of Tosa, whose actual domain was the fief of Tawara. The latter is the name of a small town on the narrow peninsula jutting into the sea near Hamamatsu. The clan was small and the revenues poor, so both *daimyo* and *samurai* were obliged to live as economically as possible. With regard to his childhood there is a tradition that his mother was told by a priest that her son would have a slight attack of smallpox, would become a famous man and would die an unnatural death. Whether the mother ever revealed this unfortunate prophecy to the child, is not known; but some of his ideas and behaviour might be attributed to some such haunting premonition. The legend reads, however, like a prediction made after the fact, so consistent in this case is prophecy with fulfilment. At the age of sixteen he became tutor to the young lord of Tosa, Motokichi, an office he filled with some degree of distinction.

As every *daimyo* had to maintain a family residence in Edo in those days young Watanabe came up to the shogun's capital with his master, where he first saw the civilization of his country at its best. His poverty did not pall upon him as it might have done upon some; for his father was a devoted Chinese scholar, and the son inherited his instincts, especially his frugality and dislike of show and extravagance. He therefore recked little of money, so long as he had freedom to study and to think. Another student of the classics, more worldly wise than his friend, advised young Watanabe to think more practically of affairs, saying that the Chinese classics were all very well for a gentleman of means, but that a poor man must include practical studies also, with a hope of earning something for himself and his family. So Watanabe turned his attention to painting, in addition to his favorite subjects of philosophy and literature. In 1815 he took up the study of painting; and as he was a man of ability and diligence, he soon made great progress in his new art, attracting wide attention and winning for himself a competent income.

During this period, Kwazan, as he now called himself, devoted much time to his art and put himself under the rigorous discipline he deemed essential to success. For the guidance of conduct and general behaviour he drew up the following rules and made up his mind to follow them to the letter: (1). Never to hold intercourse or converse with others, except for some legitimate reason. (2). To devote all energy to obtaining the end in view, and to neglect everything not in his legitimate sphere. After some years of experience his philosophy of life led him to adopt the following rules on which to fashion his daily life:

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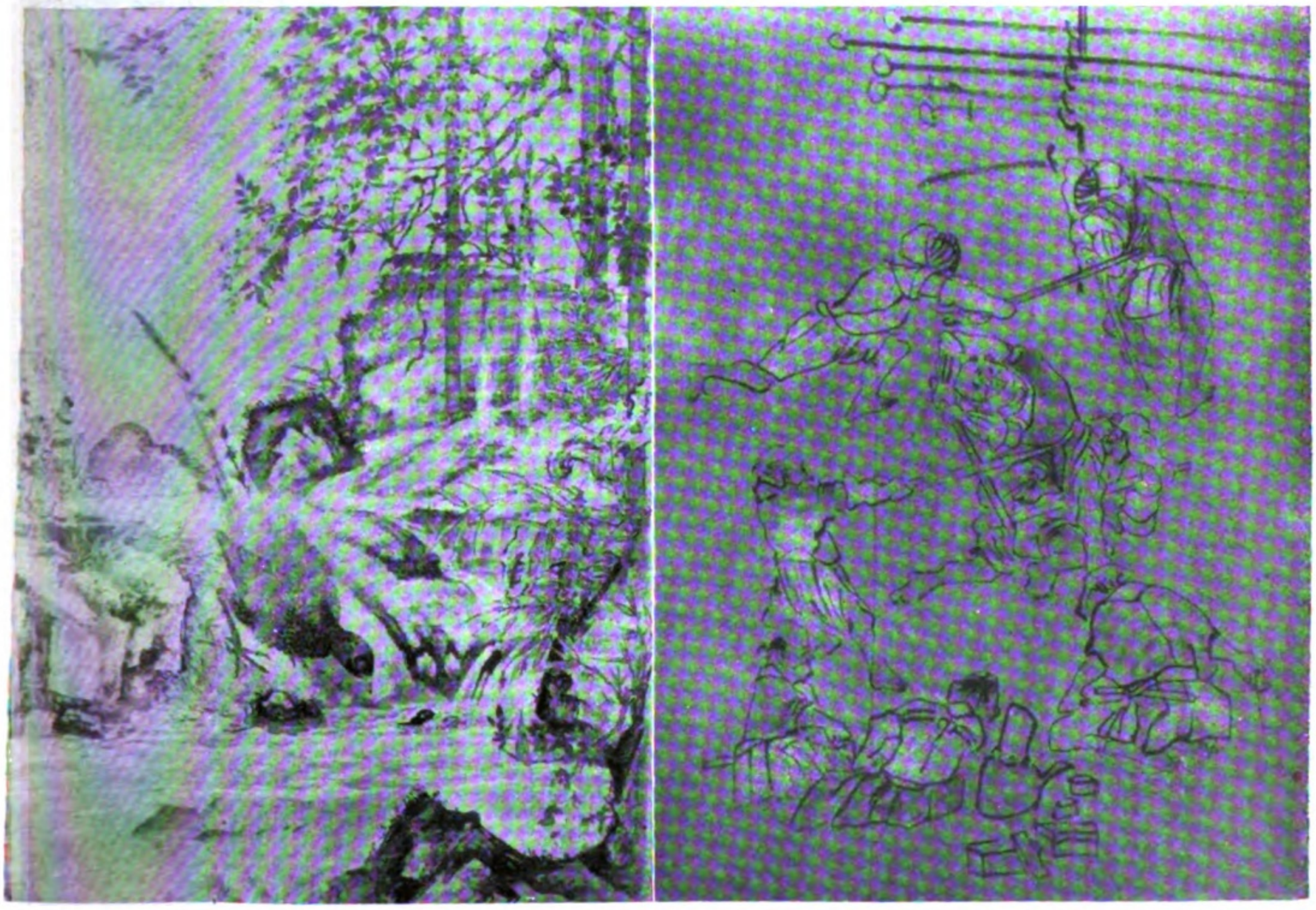
WATANABE KWAZAN



A PHEASANT "ISSO HYAKUTAI"

PAINTINGS BY WATANABE KWAZAN. *Tableau de Watanabe Kwazan.*
Gemaelde von Watanabe Kwazan.

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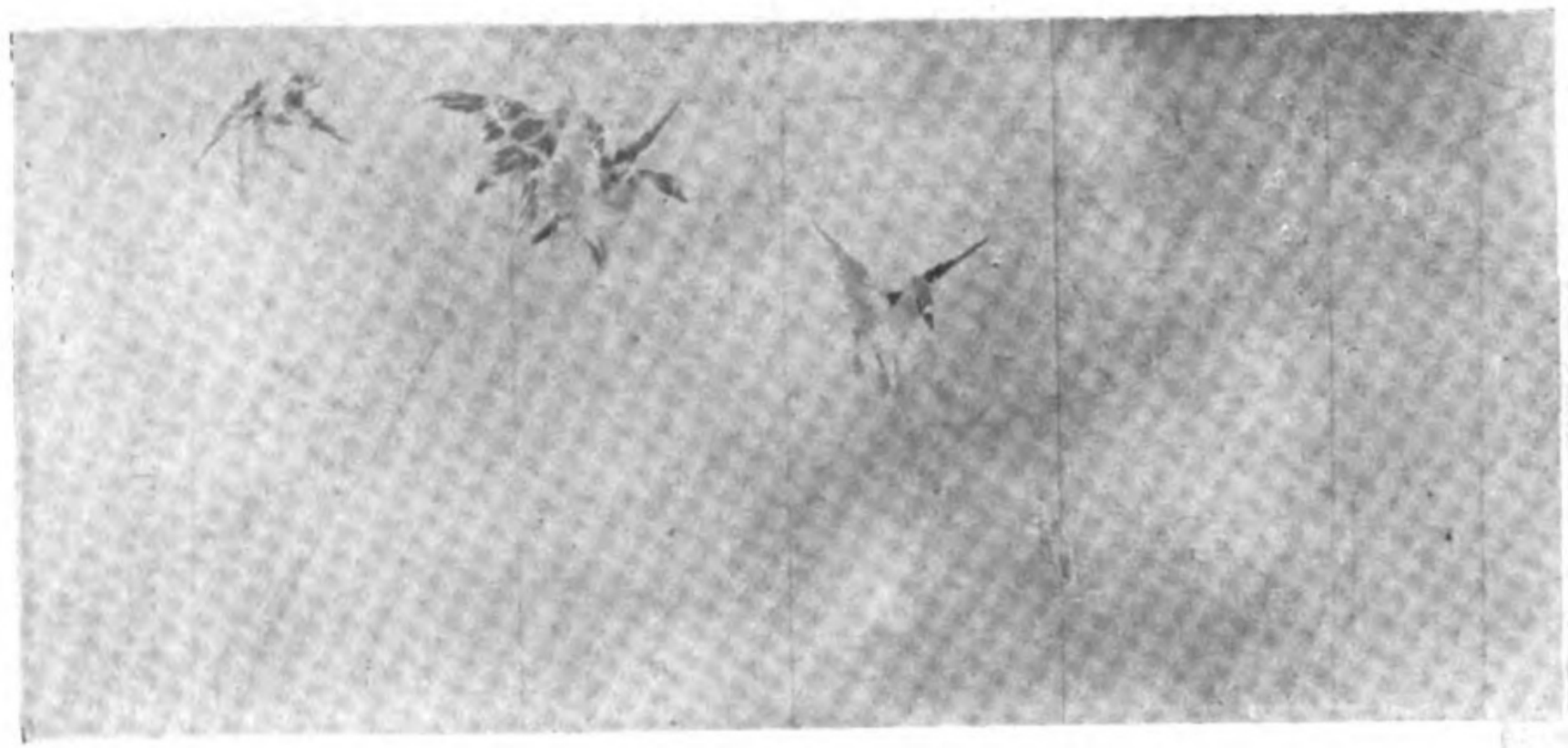

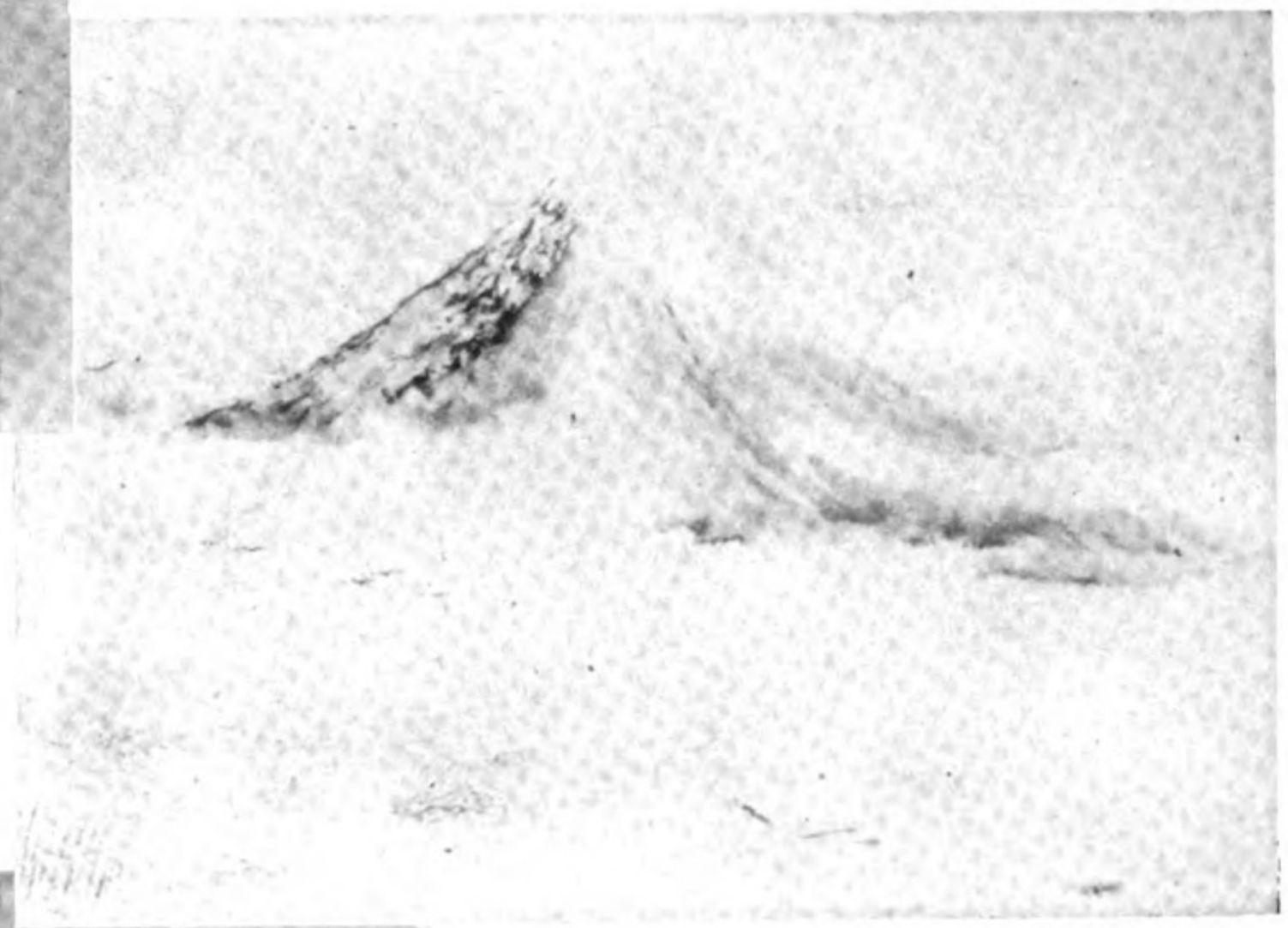

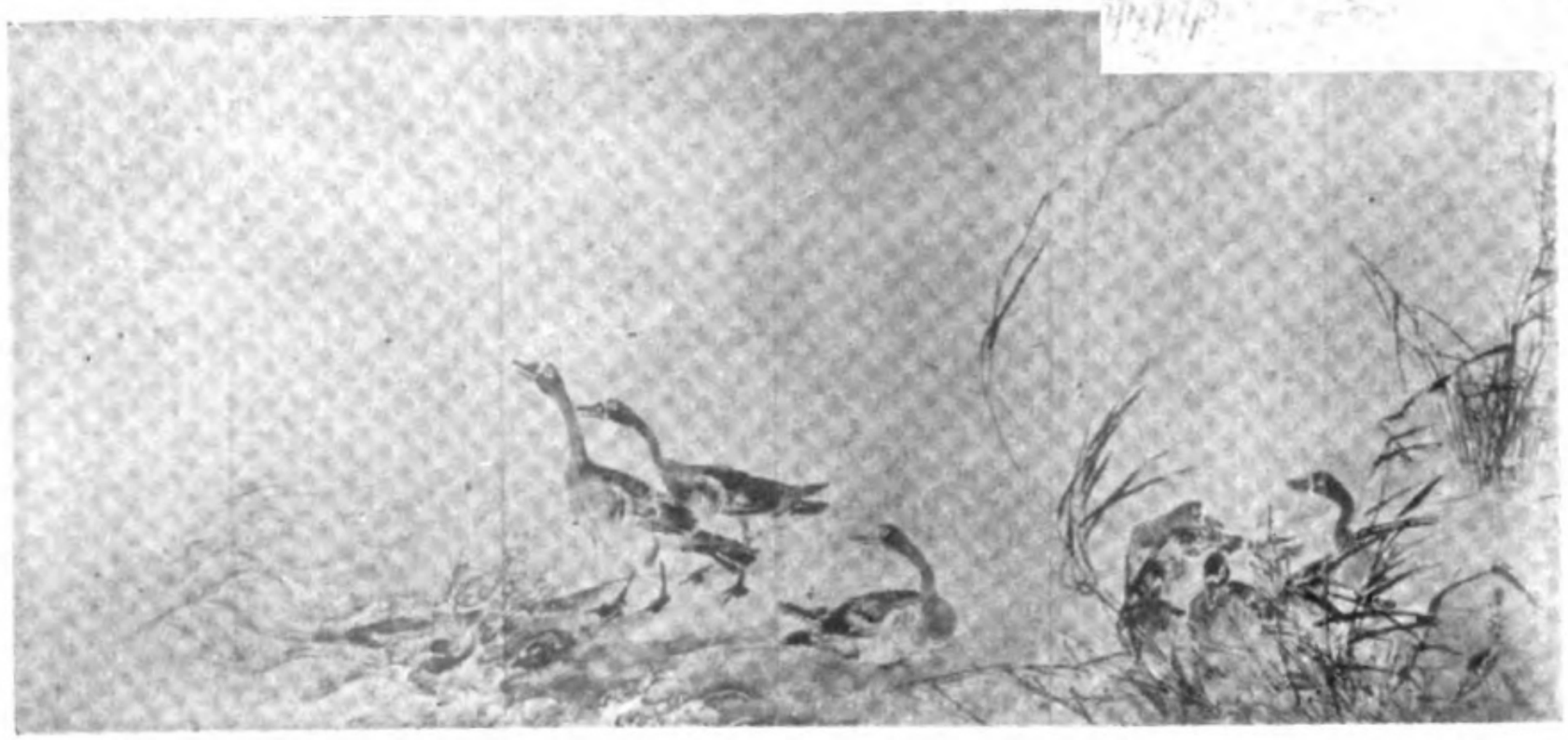

PAINTINGS BY WATANABE KWAZAN. *Tableau de Watanabe Kwazan. Gemaelde von Watanabe Kwazan.*

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1. To improve character daily by self-culture; to look well after the household; and to devote all spare energies to the welfare of clan and country.
2. To be diligent in discharging the duties of filial piety.
3. To bestow ample labour on Chinese studies.
4. To be careful and industrious in the art of painting.
5. To read nothing except old Chinese classics.
6. To choose good friends and instructors.
7. To observe moderation in all things.
8. To be economical of time.
9. To avoid trivial conversation.
10. To observe at all times prudence and circumspection.
11. To be careful in writing to form every character properly.
12. To relieve family poverty with the proceeds of art.

By this time Kwazan was so far advanced in the estimation of his lord that, after the death of his father in 1821, he was appointed, not only head of the family, but *Karo*, or Prime Minister, of the Tawara clan, a promotion that naturally increased his sphere of influence and took him often away from Edo. In his new office he found ample scope for his careful mind; for many abstruse and difficult questions faced the clan at that time. Among the more important of these was the question of a successor in the daimyate. Kwazan was bent upon keeping the succession within the old family, and wanted Tomonobu, a younger brother of the last *daimyo*, appointed heir; but many of the leading retainers wanted the adoption of a young nobleman from some wealthy house, so as to repair the shattered fortunes of the clan and establish it upon an independent basis. Their advice was taken, and an heir was found in the rich family of Himeji, a decision that greatly disappointed and grieved Kwazan. But he bravely and loyally supported his new feudal lord, compiling for him a history of the clan and attaining over him a strong personal influence. In this respect he did the best he could in loyalty to his former master, by persuading the new *daimyo* to adopt the son of the rejected Tomonobu as his heir, the latter marrying the *daimyo's* daughter and completing the compact.

As a chief official of the new *daimyo* Kwazan won the confidence of all; and in the serious disputes in which the clan got itself mixed up, he was the brave defender and rescuer, delivering it from the powerful clans of Kii. The vigorous and effective measures he devised for famine relief during the scarcity of food in the Tempo age, won for him the praise of the Shogun; and it was due to his able administration of his own province that the Tosa clan escaped the famine scourge. For the benefit of his fellow-provincials he founded a public library and won their lasting admiration. In the discharge of his public duties he was noted for his absolute impartiality and unselfishness. So charitable was he that afterwards in the hour of his trouble when the police searched his house, the only secret things discovered were pawn tickets.

But the principal interest attaching to Kwazan in the present day lies in his advocacy of the principles which were adopted later in Meiji period and which have made Japan one of the foremost nations of the world. When the great scholar, von Siebold, visited Edo in 1826, Kwazan must have seen him; as he was then about 33 years of age, and was busy at that time compiling a history of his clan, and would naturally be interested in all the Dutch scholar had to tell of the world outside, especially the learning and civilization of the west. From this time he gave much attention to the study of geography and history; and stories are told of how he spent hours poring over a map he saw hanging on the wall of a friend's house. There is no doubt that the Dutch Mission had a powerful and permanent effect on the mind of Kwazan. The Dutch themselves do not appear to have had any far-reaching philanthropic scheme for the enlightenment of the Japanese; but at least one man of that time learned more from them than they sought to impart. From this time, books on history, geography and the civilization of the occident began to come forth from the pen of Kwazan. In order to do this he had to study the Dutch language and make himself acquainted with the subjects about which he wrote. Through him the flags of all nations were distributed among all the coastal

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provinces so that the people could know the nationality of foreign ships approaching. At this time the knocking of foreigners on the gates of Japan began to be ominously frequent.

In order to promote deeper interest in foreign countries and their ways Kwazan organized an association known as the *Shoshikai*, which included among its members some of the prominent spirits of the time, such as Takano Choyei, Koseki Sange and Hatanaka Genryo. This new organization did all in its power to promote western learning in Japan; and the rare visits of foreigners to Edo were seized upon for assisting the objects of the society. In 1838 another Dutchman visited Edo, when Kwazan took advantage of it to have as many interviews as possible, the results of which he embodied in a volume known as *Ketsuzetsu Mondo* in which he discussed the advisability of keeping foreigners at arm's length. This book created a profound impression, and gave rise to interminable discussion. Shortly afterwards the American ship "*Morrison*" came sailing boldly into Edo bay with some ship-wrecked Japanese who had been blown across to the coast of British Columbia, and rescued by Americans. The ease with which the foreign ship approached the sacred soil of Nippon and the demand of the foreigners to be allowed to land the castaways, shocked the whole population, and did not do much to make the contentions of Kwazan popular. Kwazan wholly disagreed with the policy of the Shogun in sending away the foreigners; and he bravely published his views in a book called *Shinkiron*, or "A Proper use of Opportunities." In this volume he dwelt on the conditions and progress of foreign countries, on the invasion of Asia by Europe, and on the necessity of Japan preparing herself for defence against western aggression and on her then helpless condition in that respect. He suggested the necessity of exhaustive investigation and thorough reform of policy. This book excited the enmity of Kwazan's enemies beyond endurance; and information was laid against him before the Shogun's Government. He was arrested, put in prison and his house searched, nothing out of the way being found but the pawn tickets aforementioned. The hero did not fear for himself, but for his family, especially his aged mother. Finally after an imprisonment of some two years he was released and banished to a spot where it was hoped he was out of the way. It is interesting to note that the policy of Ii-kamon-no-kami, a few years afterwards was the same as that of Kwazan, and the fate of both men was practically the same.

After his release from incarceration Kwazan gave up his foreign studies and writings and confined his attention to Chinese classics. This course he adopted, not through fear, but for the sake of his mother. At that time he made his living by his brush, and had many pupils. But his emenies, finding him back in Edo, dogged his footsteps and made life not worth living. The fact that he was known as a reader of foreign books was enough; such a habit was at this time an unpardonable crime. Consequently he was arrested a second time. As for himself he felt now that he could not conscientiously go back on his opinions written and spoken; and as for his future, he felt his usefulness was at an end. He was willing to die for that he believed to be the truth; but how should he die? Should he decide to face his enemies and die a felon's death at their hand, and ruin his own reputation and kill his poor mother, or should he die at his own hand and maintain his honour for ever? He naturally chose the latter course. Bidding farewell to his wife, his mother and his feudal lord, he made all preparations for the end. Then he passed into the next room and performed *harakiri* before it was known what had happened. Suicide is often the coward's refuge; but it was not so with Kwazan. His whole history showed that for himself he had no fear. He died for his family and for his country. It was the death of the man who rushes into the mouth of the enemies' guns knowing that it is his duty, and for his duty he is ready to die. Not long afterwards the Spring came; but the early swallow had passed away!

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THE WHITE PERIL

By PROFESSOR RYUTARO NAGAI

(WASEDA UNIVERSITY)

WHEN Buckle wrote his history of Civilization the Crimean War was at its height, and the whole of Europe was being regaled by the press with pictures of blood and carnage. To solace the wounded sensibilities of the public, Buckle contended that in modern times wars were necessary as the inevitable defence of civilized states against the aggression of half civilized or savage nations, but he congratulated his countrymen on the conviction that the time was now past when one civilized people could take up arms against another for purpose of mere aggression.

Who could have thought that immediately after this, civilized France would have gone to war with Austria; and that the combined forces of Prussia and Austria would have invaded Denmark and calmly appropriated Sleiswick and Holstein? Not very long afterwards came the conflict between France and Germany, two highly civilized white nations. Then we have such unedifying spectacles as the war between America and Spain, and the seizure of the South African Republics by the British. In addition to this most of the nations of Europe have been carrying on a system of appropriating the lands of the more uncivilized races too weak for self defence. The extent of territory taken by the white races in this way during the nineteenth century totals nearly 10,000,000 square miles embracing a population about 135,000,000. And it will be seen that even within the comparatively short space of time since 1860 the white races have taken nearly 10,000,000 square miles of land and enforced their rule over many millions of the darker skinned races! At the present moment we are treated to the exhibition of another civilized white race making war on Turkey, demanding the cession of some 400,000 square miles of territory with a population of over one million people.*

In the face of all this we have been treated by the white races in recent years to tracts, treaties and newspaper articles galore on what they are pleased to call, "The Yellow Peril." Surely, in comparison with the white races, there is no indication of any peril of yellow aggression, at least. We do not mean to condemn aggression independently of circumstances; for, there might be the duty of interfering for the sake of opening up the resources of a people and thus promoting their wealth and happiness. Mr. Leroy Beaulieu says that the human race may be classified as 1. Civilized Christian peoples; 2. Civilized Non-Christian races; 3. Half-civilized people; 4. Savage tribes. The former, he holds, have the right and obligation to lead the latter two classes to civilization, just as parents have the right and the duty to educate their children. According to this theory it would be unjust to reproach any nation for intruding upon a barbarous race to impose upon it

* This was written during the war between Italy and Turkey.

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civilized conditions. But the difficulty is that most of such interferences do not appear to be for any benevolent purpose, the motive being, for the most part, simply aggressive. On the authority of their own historians we are forced to convict the Spanish invaders of South America as bent chiefly on rapine and plunder of a very murderous kind, the number of people killed in 50 years being estimated at upwards of 10,000,000. In Mexico alone the number killed is calculated at 4,000,000. This does take into account the terrible decimation of territory, leaving destruction everywhere in the wake of murder. In some cases the native tribes were furnished with arms and set fighting with one another so as to bring about self-destruction. Is it not a fact that many tribes have been wiped out by the white races? Others have been driven out from their ancient habitations, as witness the Kaffirs in South Africa. These are all conspicuous facts that do not lie. If it be said that such things belong to a past age of civilization, we point to the conduct of the Belgians in the Congo, where under the plea of protection and development of territory, heavy taxes have been imposed on the miserable natives, and the refusal to comply with arbitrary exactions visited with the cruelest of punishments, even to the cutting off of hands and otherwise mutilating the bodies of the victims. What are the yellow races to say to all this, especially in the face of complaints against the yellow peril? Can we be regarded as either unreasonable or unnecessarily offensive if we incline to the conviction that the peril is rather a *white* one?

Our American friends, who talk more about Freedom and Equality than most other nations, have nevertheless many hard things said of them by their own citizens in regard to their treatment of the Indians and Negroes. At any rate it would be difficult to parallel in any country in the East such savagery as the lynching and burning of negroes. According to the census of 1909 the negroes of 12 southern states made up 40 % of the population; yet out of $32,000,000 spent in common school education in those states, only $4,000,000 went to the education of the coloured people, less than twelve and one half per cent of the total. Nor are conditions better in India, if we are to believe the accounts given by Englishmen themselves of the treatment of natives there. In Mr. Kier Hardy's book on India he makes some very frank, if not caustic criticisms of the administration there, and especially in respect to the attitude of a section of Englishmen towards the Indians. Even the public conveniences are classified as for foreigners and natives; so that even the beggar and the outcast with white skin can be better accommodated than the most refined Indian gentleman. Most of us are familiar with the story he tells of an Englishman ordering a young Indian gentleman out of a railway carriage, even though the father of the youth, an Indian gentleman, was a passenger in the car. Both the gentleman and his son had to pick up their baggage and get out. And is there not a little of this in all colonies planted by the white people among native races?

Now in the face of all this who can say that the yellow and otherwise coloured races are not in some peril from the white races? When I was on my way home from Europe there were some Englishmen on board the steamer, engineers on their way to posts in the Orient. Among these foreigners there seemed to prevail a very unpleasant degree of race-prejudice. Of their conduct toward the Chinese on board it is difficult to speak with due restraint. Once during the passage through the sultry heat of the tropics a Chinese gentleman of position came on deck to take a nap on a rattan chair. He had hardly got to sleep when he found himself wound round with coils of line and being dragged about the deck on his chair. This getleman afterwards said to me: "Suppose the position were reversed, and it was a white man that was so treated, what would they say?" And then he went on to say that it was so everywhere, the

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white man always treating his yellow brother with contempt.

At the present time Australia is endeavoring to induce immigrants to settle in that country. Agents of the Commonwealth advertise endless acres of fertile land only awaiting people to occupy them. Even the passage money of prospective settlers is being advanced or paid by the government. The immigrants are promised every assistance in settling down, even to the loan of the necessary funds. Their children will be educated free in the national schools. Then the notice is conspicuously given that *only white people will be admitted.* Such notices appear even in the public press. Practically the same attitude prevails in British South Africa, Canada, and the United States. Asiatics can enter only with the greatest inconvenience. In British Columbia it is openly stated that no Chinese or Japanese should be employed. To enter that country Chinese have pay $500 each to the government.

Now from the point of view of the yellow races all this seems most arrogant and unfair. To seize the greater part of the earth and refuse to share it with the races who are hardly pressed for territorial space at home, even when the privilege is highly paid for by hard labour, is so manifestly unjust that it cannot continue. I remember that in 1909 when the British taxation bill was before parliament, Mr. Lloyd George said in a public speech that London was not made for the gardens of the aristocracy but for the poor people as well. And may we not say also that the world was not made for the white races, but for the other races as well? In Australia, South Africa, Canada and the United States there are vast tracts of unoccupied territory awaiting settlement, and although the citizens of the ruling powers refuse to take up the land, no yellow people are permitted to enter. In Canada alone the unoccupied territory is said to be sufficient to supply one half of the world with wheat. Thus the white races seem ready to commit to the savage beasts and birds what they refuse to entrust to their brothers of the yellow race. Even a yellow fisherman gleaning the sea along some solitary island coast is watched and apprehended for encroaching on the white preserves. Surely the arrogance and avarice of the nobility in appropriating to themselves the most and the best of the land in certain countries, is as nothing compared with the attitude of the white races toward those of a different hue.

Suppose the conditions were reversed and the yellow races were thus territorially in the ascendancy! Suppose we enforced the same policy in, say, Korea or Manchuria! Well, I should not like to be responsible for the consequences. What an outcry there would be against "violation of equal opportunity" and the monopolization of natural resources. Well, the present attitude of the white races may be *white*, but it certainly is not Christian. Did not Christ say: "Do unto others as you would that they should do unto you?" How can the white races have the face to demand equal opportunities in the Far East when they have denied them to the Far East in the West? It is a misfortune that we are not sufficiently Christianized to set about Christianizing the west in this particular! We do not pretend to be Christians, but we believe in doing unto others that we would have them do unto us!

Viewing the matter seriously, for it is a very serious matter indeed, it ought to be said that every defiance of justice must in the long run provoke revolt. Just as in the labour world, if the capitalist is unfair in his division of profits and the labourers are ground down, they will not forever submit, so in the international world, unless justice obtains between race and race, there will be trouble. In the case under review, then, who will be responsible for the trouble? If one race assumes the right to appropriate all the wealth, why should not all the other races feel illused and protest? If the yellow races are oppressed by the white races, and have to revolt to avoid congestion and maintain existence, whose fault is it but that of the aggressors?

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We freely admit that the yellow races cannot boast of any superlative innocence or achievement, though we furnished most of the religious inspiration and motive of the world. We have in some respects much to learn in the way of further advancement along modern lines. There are amongst us glaring deficiencies in culture and conspicuous inefficiencies of mechanical contrivance. But in morals we can compare favourably with those nations to whose aggression and greed we have with reluctance been obliged to allude. If our immigrants be honestly compared with those of other nations, we have nothing to fear. The average yellow immigrant entering the United Sates is found to possess a larger amount of capital than those from other countries. As nations the yellow people have never waged war of any kind on the white races, nor in any manner provoked them to jealousy or resentment. When we fight, it is always in self-defence. The white races preach to us, "peace, peace", and the futility and waste of armamental expansion; while all the time they are expending vast sums on armies and navies, and enforcing discrimination against us. Now, if the white races truly love peace, and wish to deserve the name of Christian nations, they will practice what they preach, and will soon restore to us the rights so long witheld. They will rise to the generosity of welcoming our citizens among them as heartily as we do theirs amongst us. To cry "peace, peace," without rendering us justice, is surely the hollowest of hypocrisy. Any suggestion that we must forever be content to remain inferior races, will not abide. Such an attitude is absolutely inconsistent with our honour as a nation and our sovereign rights as independent states. We therefore appeal to the white races to put aside their race-prejudice and meet us on equal terms in brotherly coöperation. This will convince us of their sincerity more quickly than a thousand proclamations of peace and good-will, while denying us sympathy and fairplay. Words and attitudes without charity are "as a sounding brass and a tinkling cymbal."

THREE CRITICS

"Cuckoo!" cried one. "Why sings he not to-day?
Tell him I'll wring his neck unless he sing."
"Cuckoo!" another cried. "He knows not how,
So I must teach him."
But a third there was,
A patient statesman! "If he do not sing
To-day," said he, "I'll wait until he does." *

Shoda, ob. 1600

Tran. by Arthur Lloyd

* The three men are said to be Hideyoshi, Nobunaga and Iyeyasu.

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A NEW CHEMICAL INDUSTRY OF JAPAN

AMONG the many remarkable Japanese achievements in manufactures and industry none is more deserving of notice than Mr Toyojiro Kitagawa's wood alcohol industry and its numerous and valuable by-products. Other promoters of new undertakings have had the advantage of government subsidies or other encouragement, but Mr. Kitagawa has persevered alone until to-day the whole nation looks up to him as the father a new and valuable industry without which the nation could not well getalong. In most progressive countries it is a well understood thing that chemical industries are among the more important interests of the nation, being closely associated with the expansion of national wealth. But in Japan this enterprise may be said to have remained in reglect until the perseverence of Mr. Kitagawa and his chemical experiments. By his devotion to the science of chemistry and his persistent investigations he has at last succeeded in inaugurating a new industry and greatly advancing the chemical prosperity of his country.

The new industry began in 1895 in a little shanty among the ricefields on the river Ōi in Shizuoka. The record of Mr. Kitagawa's enterprise really reads more like a romance than a literal statement of fact Born 43 years ago in the little village of Miyayo in Gifu, Mr. Kitagawa passed through the usual schools and at last entered the High School. Then he began the study of chemistry in Tokyo, and at once became interested in wood alcohol and its by-products. At the suggestion of a friend from Yamanashi, backed by a member of business men, with a capital of only 10.000 *yen*, young Kitagawa took up the hint and at once proceeded to put it into operation. His old teacher of chemistry, Professor Moriya,. assisted him with advice, and he tried to start the factory while still carrying on his college studies, as he had more opportunity for chemical investigation at the laboratory than he could have at the factory. But this plan did not work well, and it was soon seen that unless the enterprise had his constant personal supervision it must inevitably fail. For this purpose he left the university for a year, and devoted his whole time to the new enterprise.

Up to this time wood in Japan had been used only for building, for charcoal and pulp, its chemical properties having been altogether neglected. Mr. Kitagawa had now learned that if wood be subjected to a heat of from 500 to 1000 degrees F. in a vacuum the organic matter undergoes a complete chemical change, the result being 60 per cent pyroligneous acid, 20 per cent charcoal and the rest gas. The latter can be utilized for lighting or heat, just as coal gas. The acid produced is quite valuable, as from it can be made wood alcohol, acetone, acetic acid and tar, all of which have an important place in commerce. The pyroligneous acid itself is prolific in by-products. When allowed to settle in a

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tank the tar deposits, and the brown liquid drawn off from it when distilled at a heat of 607 gives methylated spirit. This methyl alcohol is much used in the manufacture of formalin, which in turn is an invaluable chemical for disinfecting purposes. Most of the formalin used by the medical bureau of the Imperial Household Department has come from the Kitagawa factory. The increasing use of wood alcohol as fuel instead of the ordinary more expensive spirit, makes its manufacture of vast importance in Japanese industry. All the methyl alcohol used in the Imperial navy is made in the factory of Mr. Kitagawa. The spirit has also an increasing use as a solvent in varnish so as to tone down the color.

Then again, when pyroligneous acid in neutralized with lime it forms acetate of lime from which the valuable chemical known as acetone in produced, much used in making the famous Japanese smokeless powder, as well as in celluloid and leather manufacture. When one considers the extensive importation of this chemical the benefit of the new industry to Japan will be apparent. Moreover, if acetate of lime be distilled with sulphuric acid acetic acid is produced, which is used in making vinegar. There are various other products obtained in connection with the industry, such as sodium acetate and amyl alcohol, the latter being much in demand in photography and leather finishing, and for the prevention of rust. In fact the beautiful gold thread used in decorating uniforms is made from paper covered with amyl acetate. Acetate of iron is a further product, and this has a large demand among dying establishments. Besides the tar obtained from the wood acid, there is creosote, a well known anticeptic for timber, being much better than the creosote obtained from coal. Creosote is also a valuable preventive of white ants. Mr. Kitagawa has invented a chemical compound for taking off paint or varnish which is now in much demand.

The Kitagawa factory at first devoted its chief attention to the making of methylated spirits, acetic acid and acetate of iron, as these had a larger market than the other products. Mr. Kitagawa himself continued to be the life and soul of the whole movement. He even went to the forest with the men, helped to cut down suitable timber and to raft it down the river to the factory. In the early days of the enterprise he had to send out men from time to time with a few *yen* worth of acetic acid to sell in Kyoto to get enough money to keep things running. Little by little he was able to gain credit and accumulate capital. Things had just begun to look up a bit when some of the shareholders, thinking to monopolize the profits, proposed to dissolve the company and finally the concern was put up to auction. Mr. Kitagawa expected to bid it in, but some of the wealthier shareholders were too much for him, and succeeded in bidding it up to a figure he could not approach. Though he lost all that he had laboured for Mr. Kitagawa did not abandon hope. He resolved to find a new site, put up and new factory of his own and begin all over again. His indomitable spirit is now regarded as an example for succeeding generations. The young pioneer of Japanese chemical industry now selected a site in more convenient reach of markets, materials and communication. This site be found in the little town of Shimada on the Tokaido. Here he has in a few years turned what was formerly a jungle into a busy center of activity. Beginning with an inadequate capital of only 500 *yen*, Mr. Kitagawa steadily persevered with almost more than human endeavor till people of intelligence began to have faith in his schemes. He set out by supplying acetate of iron for the dyers in Kyoto. In this he had keen competition from others who had begun to imitate his enterprise. The others in time gave up after glutting the market, and once again the country had to depend on the Kitagawa plant, or on imported goods. The government now began to notice what the Kitagawa chemical works were doing, and when Baron Senge called at the factory, he was more than pleased at what he saw.

When Mr. Kitagawa got his first order for acetone from the Imperial

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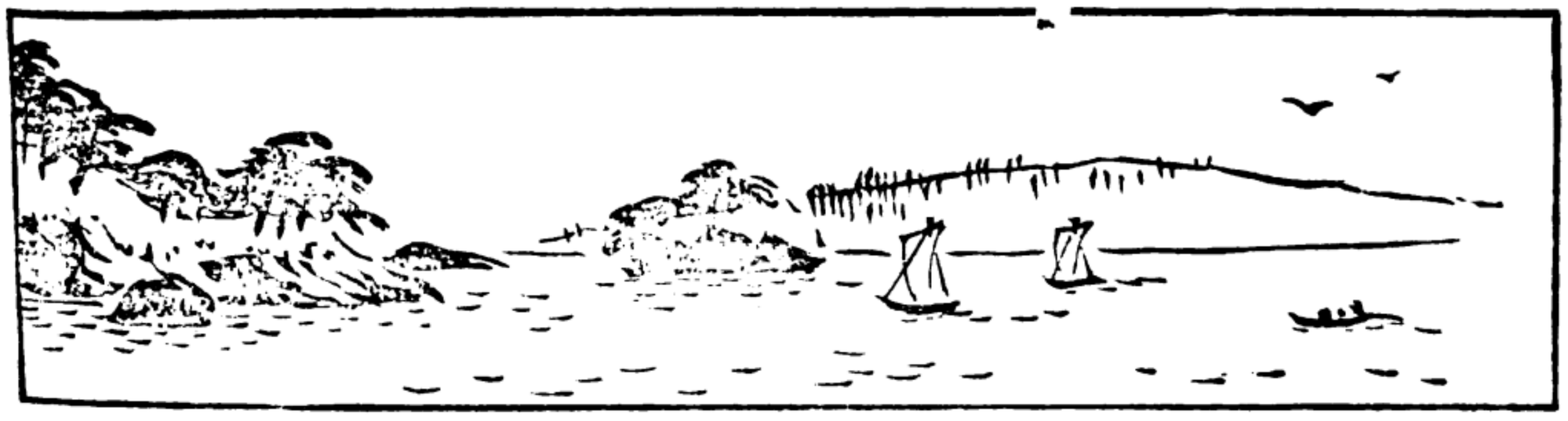
Government powder factory at Itabashi, he was more than proud for this was the beginning of his good fortune. At first the authorities were not satisfied as the chemical did not prove up to the imported article, but he set himself to work improving the quality till there was no longer any doubt in the mind of the Government chemists. At this time Mr. Kitagawa began to be known as Dr. Acetone, as he was the main source of supply.

Among the more interesting phases of Mr. Kitagawa's perseverance and ingenuity was the remarkable attempt he made to utilize the smoke of the charcoal factories throughout the country for making acetone. Making arrangements to this end with the numerous charcoal burners he had them save up their smoke products, and in this way succeed in annually collecting some 13,000 *yen* worth of acetate of lime from which to make acetone for powder making. During the peace following the war with China the demand for powder making materials fell off, which gave a set back to the Kitagawa industry, but the approach of war with Russia brought about a renewed demand, greater than ever. But by this time the charcoal burners had given up sending to Kitagawa their smoke by-products, and he had a very difficult task in getting the matter again into full operation. He canvassed all of them personally and so well did he execute his plans that in one year alone he was able to fill a government order for acetone to the value of 100,000 *yen*.

Another stroke of good fortune came later when the duty on imported alcohol was raised, unless it contained over 15 per cent of methylated spirits. But the enormous quantities of spirit imported by the merchants in anticipation of the revised tariff, were found to contain only 5 per cent methylated spirits, and so the goods were ordered to come up to the standard or be deported So the importers resolved to add 10 per cent more methylated spirits to save themselves, and as Kitagawa was the only source of supply, he made a good thing out of it. The new chemical industry is now a success; but the enterprise is due altogether to the intelligence and devotion of one man, but for whom Japan would be still importing the vast quantities of wood alcohol and its by-products that are now used in the empire.

The factory is still an unpretentious one in appearance; but wonderfully effective in achievement. The men number scarcely more than 50; but they are a very special type coming early and leaving late, and, strange to relate, have no overseer. There are no rules or regulations; every man is left to his own moral convictions. The whole enterprise goes on as under the auspices of a big family. This is one of the secrets of its success. The factory turns out steadily more than 20 different commercial products and has an average income of more than 100,000. a year. If the business cannot be called large, it is nevertheless on a more extensive scale than any other purely scientific undertaking in the country. The work began without precedent or example to follow. There were no workers, and no machinery; these had to be provided by the fertile brain of the father of the enterprise If this is an example of what one Japanese can do, may it not be safely taken as an indication of what the nation as a whole is capable?



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THE FUTURE OF CHINA

By DR. UKITA

THE greatest problem of the Far East to-day is China. China is to the orient what Turkey is to the Near East. The Turkish problem has gone on for over a century, but the problem of China is only just beginning to command attention. With the discomfiture of Turkey and the reduction of her European dominions she will cease to attract the attention of Europe: and then the eyes of the world will be centered on China. But the Powers will discover, if they have not already done so, that the solution of the Chinese problem is a much more difficult matter than was the problem of Turkey; for while Turkey affected only Europe, China affects the world. From her geographical position alone China is of much more universal importance than Turkey. The Turkish question was for the most part a political one, but the Chinese question is one that pertains to the welfare of humanity itself. The future of a country comprising a population of over 350,000,000 souls must inevitably prove a world question. Even from a commercial point of view China must be regarded as potentially a sphere of world-wide trade in which every country is already so deeply interested as to keep alive the cry for the "open door." Consequently no nation is content to see the integrity of China threatened or the field of trade therein in any degree restricted. There are some who look to South America as the land of future commercial and economic competition, but it can never compare with China as a world market.

The problem of China's integrity is one that already threatens to become serious. The revolution began in October 1911; and by January the next year the sovereign was obliged to abdicate and the rule of the country fell into the hands of Yuan Shikai as dictator. There is yet no indication that he and his colleagues are going to be able to hold together and govern the eighteen vast provinces of China. Already Mongolia is growing rebelliously independent, and China is helpless. Thibet is in a similar condition, and the central government has to accept the situation. Owing to financial stringency and want of organization China is not in a position to send an expedition to quell any part of her vast domain that may rise up against her. Surrounded as China now is by Russia, Great Britain and Japan, her sovereignty is in name only.

Personally I hold that it will not be possible for China to organize a truly consitutional republic and establish effective government under present circumstances. In the first place the Chinese have evinced as yet no capacity for advanced government. Constitutional government can be carried out only in a country where the middle classes are strong and intelligent enough to demand it and support it. But China has really only two classes: the rich and the poor. As to a middle class and a hereditary peerage, she has practically none. She resembles America only in her desire for gold. Among her millionaires she has only officials. They became officials by their learning, and then utilized their position to enrich themselves at the expense of the people. But the wealthy men of America got their money by developing the great natural resources of their country, and so helped to make their nation strong and prosperous. In Japan the middle class people have been taking little or no interest in politics, and that is why

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constitutional government with us has not been very effective; but of late a great change has taken place in this respect. But China is even still further removed from the possibility of effective constitutional government. The question now in China is not whether a constitutional government can be established, but whether the country is going to have any government at all. The Manchu dynasty has been removed, and republicanism has been inaugurated, but the government is practically the same: only the symbols are changed. China is still China; and one man still rules. Whether that man is called Emperor or president, makes no difference to China and no difference to the government. The man remains an arbiter of unlimited power, and if he does not wield it, it is only because he has not the ability. Certainly he could not enforce his will without military force, and that he cannot command at present. It is intolerable that the whole destiny of the nation should thus be thrust on one man, who has shown no proof of being able to solve the country's problems.

What is the real nature of the classes now comprising the vast population of China? Until we know this we cannot have any idea of the future of the country.

The most prominent and influential of the people are the landlords, the government officials and the merchants.

The landlords have much influence; for they are regarded as men of means: and there is no country in the world where there is so much stress laid on the quality of independence as in China. Thus the gulf between rich and poor is socially a very wide one. Some of the landholders of China are as important and independent as were the old feudal barons of Europe and Japan. They live in ease, and will not touch the nation's burdens with one of their fingers. Their number is rather limited, however. Sometimes it is found that a whole village is owned by one family, and that most of the inhabitants are related somehow to the head, from whom they expect assistance, a system which often tends to pauperize the community. In China there was a regulation for preventing concentration of wealth in great families, and this assisted in some measure to prevent the appearance of any great number of millionaires among the big families.

In wealth and importance, perhaps, the government officials come next to the great land owners. Most of these, after retiring from government service, become village gentlemen, and are known as capitalists. The educational system of China formerly aimed at producing government officials, just as it still does in Japan to-day. Education was not really such, being merely a system of memorizing, so that the graduate had no personal ability, except perhaps as an exacter of taxes from the poor.

The merchant class of China are the most gifted with common sense, and are the only enterprising portion of the population. The agricultural policy followed formerly in China tended to repress commercial enterprise; so that China to-day has very few great commercial houses. Consequently the merchant class as a rule lack ideas of patriotism and are for the most part indifferent to public enterprise. This class is nevertheless the backbone of China so far.

Others classes recognized as such from remote times are the warriors, farmers and engineers. The farmer was respected more than the merchant, just as was the case in Japan. The tillers of the soil were encouraged to a great extent, especially under the Tao dynasty, but chiefly for the reason that they were better able to afford taxes and supply recruits for conscription. The government monopolized a great many lines of trade, such as tea, salt, mines and so on. The burden of taxation finally impoverished the agricultural classes till they became reduced to the lowest circumstances. It is interesting to note that our own government has to some extent imitated the tactics of the old government of China, especially in the matter of monopolies and taxation. It is safe to say that unless our own national system of education changes so as to try to turn out well-developed, thinking citizens, rather than, as at

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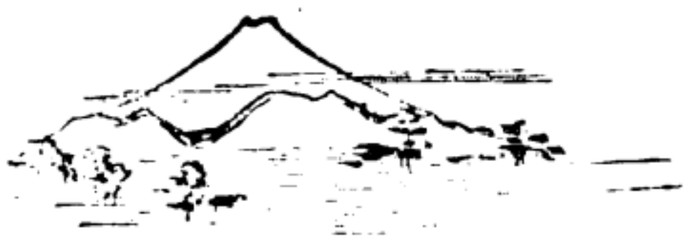
present, mere officials trained to obey the government, we shall suffer in a similar manner to China. At any rate in China there can be little hope for constitutional government from the classes as above outlined. The farmers know nothing of politics, the officials are rich and take no interest in the public welfare, and the landlords are equally indifferent to the nation's future.

The hope of China lies in the wonderful capacity of its masses of population for holding together and governing themselves to a degree unapproached by any people of the west, excluding we Japanese ourselves. Indeed it is a constant marvel to us how China is governed with practically no machinery for government. This is because China is not a mass of loosely collected units, as in the west, but a vast congeries of families each conscious of its responsibility, and every member responsible to the family. The greater number of Chinese villages and towns have descended from the same ancestors and bear the same name. Families inhabit the same place for centuries. These family ties bind each community together and give it a solidarity of which western civilization cannot boast. Every unit of the family is responsible for the actions of the family as a whole, and for the actions of any member or members of the same. Consequently the peace of China is not kept by the government, but by the family system which covers and combines the entire nation. Some think that the same thing obtains in Japan; but I do not think it holds to the same degree as in China. But this very thing that at present proves a virtue when there is no government, is the thing that prevents China ever having a properly organized system of government. It is nevertheless true that unless the government is first formed and effectively established on sure foundations, it will never be able to take the place of the family system and place the country on a modern basis.

The immense size of China has a great deal to do with the difficulty of establishing effective government throughout all its limitless domain. There are some who think the country would have a better chance of permament government if the empire were divided into provinces, each with its provincial government, and amenable to a federal authority. The enormous increase of population is another problem that has strict bearing on government efficiency. The present birth rate is from 50 to 60 per 1000 in China, which is three times greater than the rate of the United States. No change can be expected in the rate until something is done to prevent early marriage, the worship of ancestors and the adoption system. According to Professor Ross, of the University of Minnesota, it will take the whole of the 20th century to bring about these changes in China. The progress that still remains to be made in education and opening up of the country by railways and the development of natural resources, is very great.

At the present time Japan, with the rest of the world, is anxiously awaiting the outcome of China's efforts after stable government. If Yuan Shikai fails, then there will be nothing for it but to let the powers take a hand, and see what can be done for China. As to results, Japan is particularly concerned with having no alien power in possession of Manchuria. She has fought two wars to keep alien powers away from her borders and her annexation of Korea to ensure this safeguard, is now an accomplished fact. Indeed Japan must hesitate to recognize the republic of China until she has a proper guarantee to this effect. One thing is certain, either China must be in a position to defend Manchuria against invasion, or she must be content to permit Japan to do it.



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MAY FESTIVALS OF JAPAN

THE May day of Japan is *par excellence* the 5th when the Boys' Festival is celebrated in every home throughout the empire. Just why the fifth of May was selected is not quite clear, but like a great many other festivals of Japan, it probably is of Chinese origin. In China however the date was a black letter day, so to speak, and the fact that it has become a red letter day in Japan is but one more example of Japan's adaptative mood. Being the fifth day of the fifth month the Chinese regarded it as a day for exorcism, to accomplish which they made a doll of *moxa* leaves which they hung over the door while a tiger of paper was placed on the head of the person to be exorcised. In some districts sweet flags were worn by the women in their hair in honor of the occasion. There is a tradition in China that the poet Kutsugen of the Sō dynasty composed a poem in lamentation of the national decline and then sought rest in the bottom of the river Hekira on May 5th, from which time the people came to the river on each anniversary of the sad event and threw green bamboo into the stream to commemorate the lost poet's virtues, and to console his disconsolate spirit. But during the Han dynasty it happened that the spirit of the poet appeared to someone with the message that it was useless to throw the bamboo into the stream as they were always stolen by the dragon of the waters, and that it would be better to set up the bamboo poles and decorate them with streamers. The custom passed thence into Japan with the influx of Chinese civilization and finally evolved into the Boys' festival with its bamboo pole over every home where a boy has been born during the year, and a life-like fish of paper streaming from each pole. And the *kashiwa-mochi*, or cakes wrapped in oak leaves, used at this season, are but the food offerings formerly made to the spirit of Kutsugen.

No one visiting in Japan in May but has seen flying over every town and city of the empire these paper carp flying from bamboo poles high above each house roof. The carp with open mouth expands life-like in the breeze and moves with a natural motion as if ascending the stream. To the boy this is significant of life, whose streams and falls he must successfully negotiate if success is to be assured. The carp is the boldest and most aggressive of all fish in daring a rapid or waterfall, and easily becomes a symbol of worthy ambitious effort to all Japanese boys. Heirlooms of ancestors are brought out on this day and the boys eat from plates which their forefathers have likewise eaten from through long generations. Thus is celebrated the immortality of the family, and the Imperial line. Old family armour is also brought out to remind the rising generation never to dishonor the family name. Sometimes the swords are made of sweet flags to do service as armorial symbols. Those who have no armor decorate the room with dolls wearing the accustomed accoutrements of war, representing the

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family. Many of the dolls are in the shape of historical characters typifying heroes for the emulation of youth. Just as in the case of the girls' festival, some of the dolls are expensive, according to the dress of the characters represented.

In former times a curious custom of May was the horse racing at Kamo. The origin of this festival dates back to the time of the Emperor Kimmei in the 6th century, when a severe storm destroyed the crops. On consulting one of the diviners, it was found that the visitation was due to having offended the God of Kamo. Henceforth a feast was ordained in honor of the divinity, to be held on the 5th of May each year. At the festival two horsemen, the one clad in red and the other in black, used to try their spurs. This festival has now fallen into disuse.

From of old the 13th of May has been regarded as an auspicious date for transplanting the bamboo tree, which usually is not easy of transplantation as it takes root with difficulty. The selection of the date is probably due to the fact that the rainy season sets in about this time, which may account for its being regarded as a favorable time for setting out trees. The last week of May is the busy rice-planting season in Japan, the time usually extending into June. The work is largely entrusted to women, whose nimble backs render them more efficient at it than men. Such women are called "Saotome"; they wear blue clothes with red girdles and tie a towel about the customary broad brimmed hats that such workers wear. Every traveller in Japan sees these armies of women standing knee deep in the paddy fields, beguiling the long hot days and weary labor with planting songs which their similarly occupied forefathers have handed down to them. The themes of these old *tancuta* are usually associated with some love episode; for love is the only thing that can make up for their trying, monotonous labor. The importance of these labor songs to the women may be inferred from the custom which obtains in certain districts of having children beat drums as an accompaniment, a custom which does something to confirm the theory that poetry had its origin in labor songs. Tradition has it that in ancient times some of the great nobles of Kyoto used to ride out in their ox waggons to the ricefields in the planting season just to hear the sweet melody of the female voices as in chorus they sang and planted together.

Still more interesting is the snake skin habit, which is also said to have been derived from China. The snake casts his skin in May; and it is said that if a snake skin can be picked up on the 15th of May, and then chopped up with rice bran, it will whiten the skin if placed in a bag and rubbed on the face when in the bath. At one time the girls were much given to improving their complexious in this way when the skins could be had, but of late years the Japanese Eve has ceased to be so familiar with the snake of the garden.

May 28th is said to be always a wet day in Japan, (*Tora-ga-ame*) because on that day Tora the sweetheart of Juro, one of the celebrated Soga brothers, separated from her lover as he went to revenge his father's death and killed Kudo Suketsune, the slayer of his father. This is said to have been the first case of vendetta in Japanese history. After obtaining his revenge at the foot of Mount Fuji, Juro died and Tora built a hut beside her lover's tomb where she did honor to his memory for the rest of her days. In token of appreciation for such wifely devotion Heaven always weeps on the anniversary of the faithful wife's bereavement.

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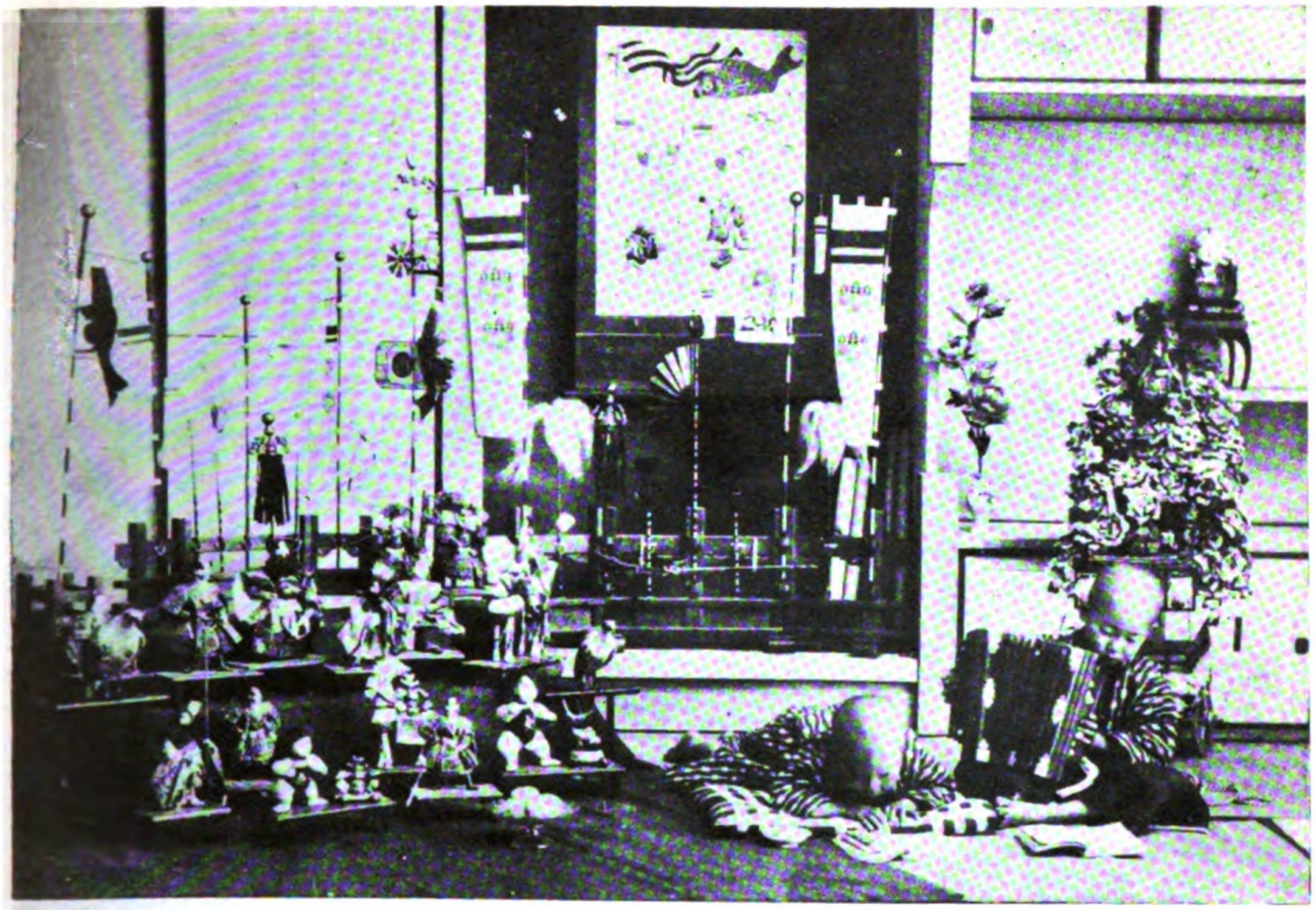

THE BOYS' FESTIVAL

WOMEN PLANTING RICE

SOME FESTIVALS OF MAY. *Fêtes du mois de mai.* *Festlichkeiten im Mai.*

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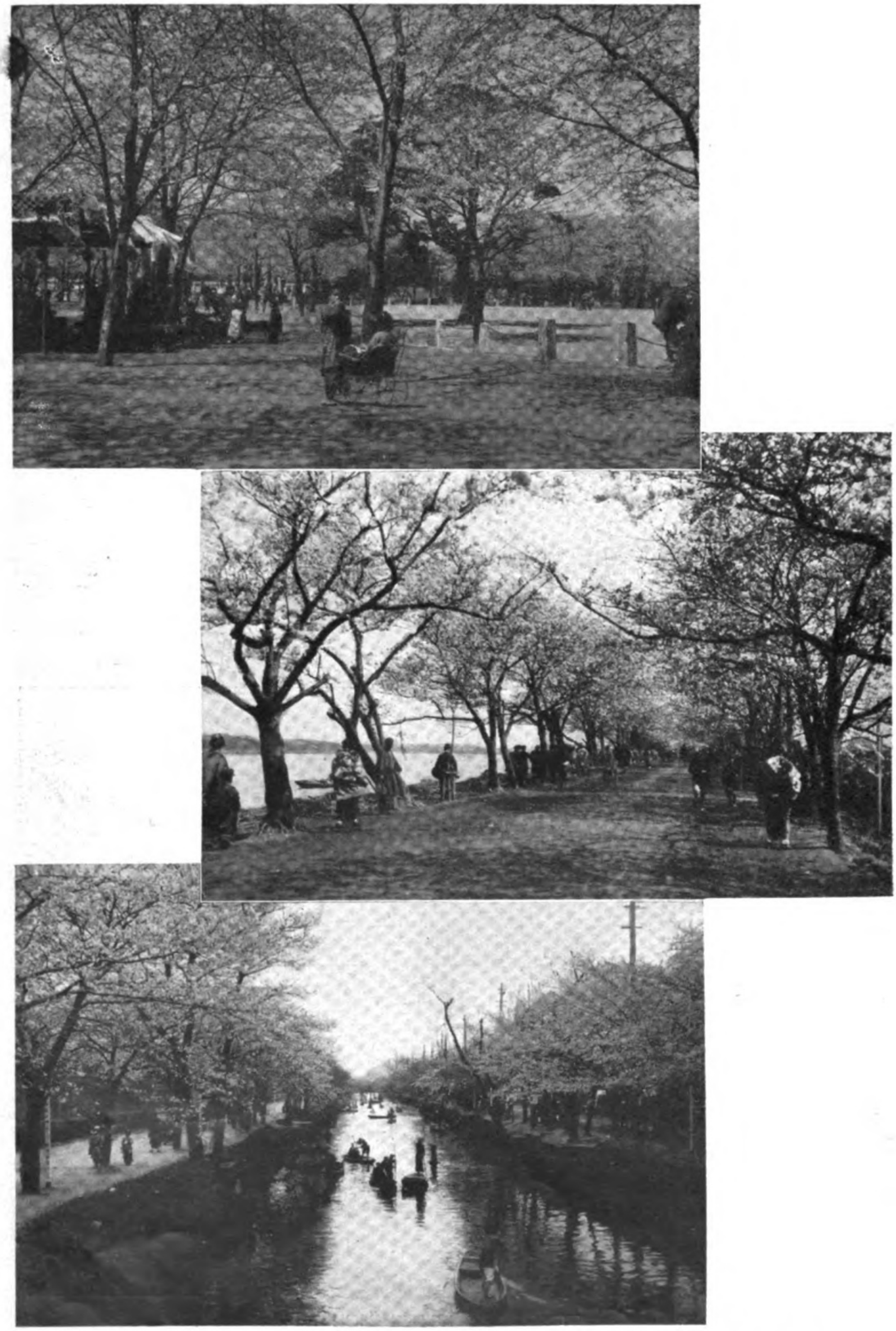

SOME CHERRY BLOSSOM SCENES IN TOKYO. *Des cerisiers en fleurs à Tokyo.*
Kirschblueten in Tokyo.

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CHERRY BLOSSOMS AT KOGANEI. *Des Cerisiers en fleurs à Koganei. Kirschblueten in Koganei.*

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SOME CHERRY BLOSSOM SCENES IN KYOTO. *Des Cerisiers en fleurs à Kyoto.*
Kirschblueten in Kyoto.

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PROGRESS OF JAPAN'S COTTON INDUSTRY

THE industry that more than all others is bringing Japan more and more into competition with the West, and which has shown the most phenomenal development, is that of cotton spinning. In the Orient, where cotton may be regarded as a staple of dress, this is but natural; but that Japan can import her raw material and place her goods on the home market and even on the markets of India and China as cheaply as the manufacturers of Europe and America, is what gives food for thought. What we would have the world still more bear in mind is that Japan's achivements in the cotton industry are not by any means a loss to the producer. The Japanese cotton spinner is not cutting down his dividends in order to undersell his foreign competitors. The cotton spinning business has been paying a larger profit on investment than any other Japanese industry. The following table shows how the shares of the various companies have stood on the market during the past year, as well as the dividends paid:

Companies.	Shares —	Quotation first-half year —	Quotation second half year —	Divided first half year	Divided second half year
Kanegafuchi	...50,00.	112,70.	111,30.	14%	16%
Tokyo	...50,00.	53,80.	53,20.	8	9
Miye	...			14	16
Nihon...	...25,00.	43,40.	43,00.	12	14
Settsu...	...25,00.	92,00.	91,00.	22	30
Amagasaki...	...25,00.	149,20.	149,00.	30	30
Osaka	...50,00.	69,50.	69,50.	10	10
Kishiwada...	...25,00.	98,50.	97,00.	30	30
Fujl Gassed	...50,00.	82,50.	81,40.	10	16

Thus it will be seen that the shares of most of the spinning companies have been quoted at more than double the face value and in some cases at treble the face value, while the dividends have been equally encouraging, some paying a high as 30 per cent, while most other company shares pay seldom over ten per cent.

And yet the Japanese cotton industry is as yet only in its infancy compared with what it hopes to become in time. The first Japanese cotton mill was set up about fifty years ago in Kagoshima, with only 1,252 spindles. Soon other factories were established at Sakai, Sendai and Hiroshima; but it was not until after 1877 that the industry began to show any marked development. In fact the more progressive companies did not appear until the last decade of the 19th century.

Of course the industry in Japan has had its little ups and downs as in other countries. In 1890 there was a great falling off in demand and output had to be strictly limited. But with the opening of the new century the cotton industry showed unprecedented progress. At that time the authorities favoured

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Japanese cotton yarns as against imported; but the quality proved defective; and the companies were obliged to import from India. This was first begun by the Osaka and Miye spinning companies, which took to using Bombay yarns and other mills followed their example; and as these yarns were cheaper than those from the West, the results were very satisfactory. Though the Japanese output of yarn could by no means meet the demand of the looms the government continued its policy of protection to preclude foreign competition, but matters evened up a little when imposts were levied on export cottons as well as on imports. The duty on ginned cotton imports was 39 *sen* 8 *rin* per 100 *kin*, and on raw cotton 35 *sen* per 100 *kin*. The cotton spinners complained to the government, asking for remission of duty, but the requests fell on deaf ears. A bill for the abolition of duty on export cotton was at last brought into the Diet in 1894; and in 1896 the duty on raw cotton imports was removed. Since then the Japanese spinning companies have been reaping a harvest. Imports of cotton yarn from India ceased and the domestic yarns came into universal use, the quality now having much improved. Japanese cotton yarns began to be welcomed even in foreign markets. The fever of speculation that followed the China-Japan war did something to promote the cotton industry, as there was subsequently a greatly increased demand for cotton yarns in China.

In 1882 there were only 14 cotton mills in the whole empire of Japan, representing some 30,000 spindles. By 1897 the number of mills had arisen to 74 with 760,000 spindles. Such a phenomenal increase of machinery led to overproduction, and the companies had again to call a halt. The Boxer troubles in China also did something to retard the progress of the cotton industry in Japan, for all exports to North China were stopped. The market in that direction cannot be said to have wholly recovered till after the war with Russia when there was an enormous increase in the demand for Japanese cotton yarns and fabrics in China. This continued until 1897 when overproduction again depressed the market, and some factories had to reduce spindles. In 1911 the cotton industry both at home and abroad was exceedingly brisk, and all the spindles in Japan were again doing their utmost. The following table will suggest the remarkable development the industry has undergone since 1897.

Year	Mills	Capital paid up	Spindles daily working	Output
1897	74	26,414,728	768,328	26,134,120
1898	77	42,342,080	1,027,817	32,163,239
1899	83	33,023,317	1,170,337	43,052,402
1900	80	35,908,512	1,144,027	32,419,641
1901	81	36,690,567	1,181,762	33,115,829
1902	80	34,459,082	1,301,118	38,458,947
1903	76	34,405,329	1,290,347	39,120,772
1904	74	34,699,554	1,306,198	34,569,430
1905	78	36,991,079	1,402,931	44,137,858
1906	83	40,112,536	1,441,934	46,187,845
1907	83	55,284,810	1,500,579	47,322,788
1908	86	52,417,903	1,403,034	42,864,262
1909	88	57,977,926	1,785,665	50,034,490
1910	88	59,315,606	1,896,601	56,396,939
1911	139	64,347,164	2,170,796	55,339,018
1912	139	62,942,492	2,158,628	31,800,490

Perhaps the past year may be regarded as the most remarkable of all in the progress of Japan's cotton industries. The new capital invested totalled 9,350,000 *yen* and the spindles 101,000 in number. The old companies in that time increased their capital to the extent of 6,500,000 *yen*, with an addition of 316,000 spindles. Most of this prosperity was due to an increasing demand for Japanese cottons in China, especially after the revolution, accompanied by a

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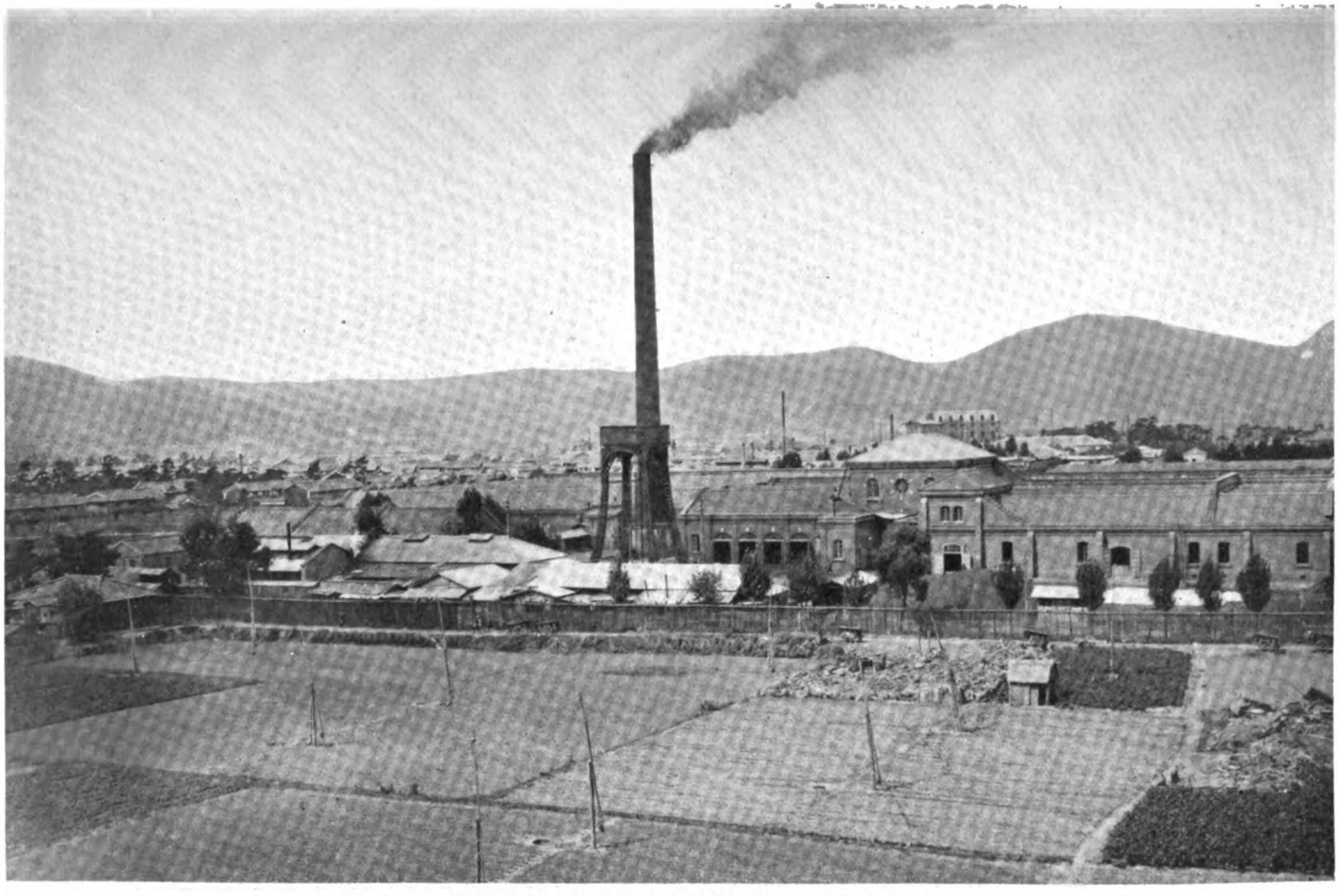

KANEGAFUCHI COTTON SPINNING COMPANY, HYOGO.

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A DORMITORY GARDEN

A RECREATION GARDEN

HOW THE KANEGAFUCHI COMPANY PROVIDES FOR EMPLOYES. *Soins de la cie Kanegafuchi pour ses employés.* *Wie die Kanegafuchi Companie fuer ihre Angestellten sorgt.*

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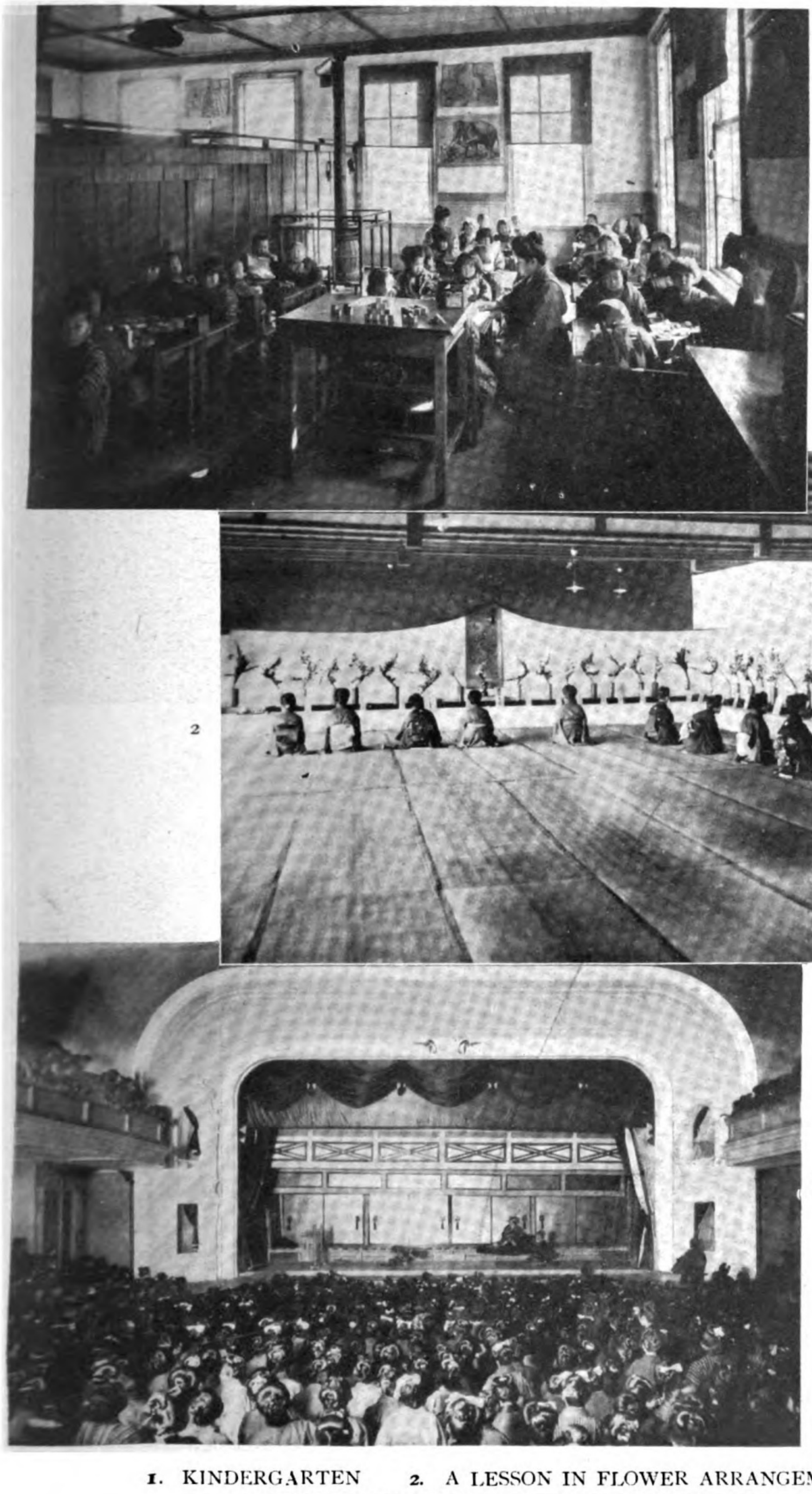

1. KINDERGARTEN 2. A LESSON IN FLOWER ARRANGEMENT
3. THE THEATRE AND ENTERTAINMENT HALL

HOW THE KANEGAFUCHI COMPANY PROVIDES FOR EMPLOYES. *Soins de la cie Kanegafuchi pour ses employés. Wie die Kanegafuchi Companie fuer ihre Angestellten sorgt.*

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1. HOSPITAL 2. COÖPERATIVE SHOP 3. TENEMENTS

HOW THE KANEGAFUCHI COMPANY PROVIDES FOR EMPLOYÉS. *Soins de la cie Kanegafuchi pour ses employés.* *Wie die Kanegafuchi Companie fuer ihre Argestellten sorgt.*

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fair demand in the home market. The total output last year amounted to as much as 1,350,000 piculs. We subjoin returns indicating output and demand since 1906:

	Output piculs	Import piculs	Export piculs	Demand at home piculs
1906				
First half.....	474,989	11,462	124,820	561,631
Last half	470,176	8,655	142,528	336,303
1907				
First half.....	501,452	2,746	13,894	365,304
Last half	482,030	3,205	78,578	397,857
1908				
First half.....	456,218	1,534	350,350	356,132
Last half	422,352	3,018	66,492	358,876
1909				
First half.....	497,321	1,980	124,932	374,368
Last half	527,923	1,224	133,945	395,202
1910				
First half.....	577,012	353	180,931	390,430
Last half	557,768	663	166,702	391,279
1611				
First half.....	552,792	1,233	144,074	409,951
Last half	576,475	610	140,935	430,150
1912				
First half.....	661,304	867	150,032	500,139

It is evident that China is Japan's chief customer for cotton products; in fact China takes all that Japan cannot use at home. The total of Japanese cotton exports to China last year must have been in the vicinity of 340,000 piculs. Japan's greatest spinning companies are the Miye, the Osaka and the Kanegafuchi, the latter of which is the largest. We add a list of the principal Cotton Spinning Companies with output per month for the first 4 months of last year:

	Jan. piculs	Feb. piculs	March piculs	April piculs
Osaka	6,621	7,197	7,315	7,590
Settsu	11,356	11,316	12,035	12,544
Osaka Goto ...	7,409	7,111	7,736	7,936
Fukushima ...	4,633	4,569	6,042	5,492
Nihon	1,050	1,028	1,037	1,091
Naigai	1,352	1,834	1,839	2,099
Kishiwada ...	3,158	2,852	3,343	3,222
Wakayama ...	2,738	2,793	2,761	3,099
Amagasaki ...	2,480	2,907	2,696	2,805
Kurashiki... ...	3,132	3,059	3,431	3,495
Miye...	14,200	15,501	15,656	17,374
Kanegafuchi ...	20,702	22,755	21,111	23,797
Fuji Gassed ...	5,740	6,736	6,252	6,797
Tokyo	1,684	2,616	2,507	2,789
Nisshin	1,461	1,673	1,725	1.356

In relation to the cotton industries of the world Japan will be seen to occupy and important place. In an estimate made last year it was calculated that the spindles of the world's cotton mills would total 139,312,870, of which those in operation numbered 123,564,126. The number of spindles in Japan is now 2,176,960, which represents about two per cent of the world's total. In itself it may appear quite insignificant, but as an indication of the development that has taken place in fifty years it tells an interesting story and suggests what Japan may expect for the future.

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AN AINU LOVE STORY

By Professor Shogoro Tsuboi

He loved the girl, but he could not get her; for love among the Ainu is something more than a name: it is a game as well. The game, however, is on the parental side. Once the lady is won, there is nothing particularly elaborate about the nuptials, but the way leading up to the happy event is long and complicated. To settle with the parents is a much more difficult matter than winning the bride to be. Her father looks upon her as so much property, which he is not prepared to part with unless he gets the proper market value. He does not dispose of his daughter to every youth that proposes, but to the man with the longest purse. Should the money be not forthcoming, or lacking, the brave youth may be permitted to make it up by going off and earning it, just as Jacob did of old. But all the details of the bargain have to be arranged by a go-between, and the whole affair must have the approval of the parents and near relatives.

Well, the youth in question had won his maiden in the good old way; but when the go-between came to deal with her father, there was a hitch, if for no other reason than to show that the course of true love never does run smooth. There was no objection to the suitor personally; but the sum named by the avaricious father was altogether out of the question.

Under such circumstances the average youth of Ainu blood would have given up on the score of it being folly to try to overcome the impossible; but this young brave loved his lass, and love stops at no obstacle. He proposed that he should go off and earn with his own hands the necessary cash; and the old father consented to keep the girl till the youth returned with the sheckels.

Day by day, month in and month out the love-striken youth toiled on, the thought of the fair one awaiting him, giving him the necessary strength and courage to persevere. The months sped on and the seasons changed. People went to hunt the bear again and to take the fish; but the long gone youth came not, nor sent a letter to say how things went with him. As the date agreed upon had now long passed, the old man began to doubt whether the affianced youth would be able to return and redeem his pledge; and finally they had their minds pretty well made up that he was very unlikely to reappear: indeed he might be even dead.

Into the midst of these uncertainties came another, whose purse strings required no toil to stretch them the necessary length. Delighted at the prospect of some ready cash, the old man could not resist the offer; and the girl was bargained away to the new man of means. The maid herself was at first somewhat perplexed, but she at last resigned herself to fate; and the wedding day was fixed. All due preparation having been completed for the transfer of the maid to her new master, she was now taken to the house of her intended, and the ceremony was about to take place.

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As luck would have it, just then the belated first love arrived back in the village, and learned what was going on. Hastening to the presence of the maiden's father he began to berate the old man for going back on the bargain, but he soon saw that the fault lay too largely on his own side to say much on the other; so he concluded to resign himself to the inevitable. As the girl had already been legitimately betrothed to another he did not think it right to do aught that might alienate her affections. However, the old man went in and informed the couple of all that had taken place. The bridegroom of the evening was somewhat mystified at first, but he finally came to be sufficiently interested to express a wish to see the man who could go off and labour with his hands for a woman.

"Can't you try to forget her," the supplanter argued. "There are just as good fish in the sea as ever were caught; and now that you have the cash you will have no difficulty in finding another."

"Ah," sighed the heartbroken youth, "it is different with me. You know I *love* this girl; and I am quite sure I can never say that of another. You don't know my mind at all, or you would not talk as you have done. I am determined now never to marry, but to pine away the rest of my days in bitter loneliness and sorrow."

A look of immense surprise came over the bridegrrom's face. He pondered a moment; and he looked at the girl and then at the disappointed lover. Then he broke the silence and said: "Well, if you love the girl as much as all that, even to the extent of never wanting another, you love her a great deal more than I do; and if it be true that you went off and toiled to win her and to get the wherewithal to buy her, you have taken more trouble than I should think of taking for any female under the sun; so it seems to me only fair that you should have her. If you can persuade the old chap to return all that I have given him for her, I am ready to resign in your favour. I certainly do not think so much of her that I shall not soon find one to satisfy me just as well."

Whereupon the gallant bridegroom arose, received back his gifts from the old man, and withdrew, leaving to two lowly mortals a happiness that it is the privilege of few in a lifetime to confer.

NUNOBIKI

The roaring torrent scatters far and near
In silv'ry drops: O, let me pick them up;
For when of grief I drain some day the cup,
Each will do service as a bitter tear.

Yukihira

Tran. By B. H. Chamberlain

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Our Anniversary

This number of the JAPAN MAGAZINE represents the fourth anniversary of our foundation, and begins a new volume of the only Japanese publication in English, devoted to an exposition of Japanese life, civilization and progress, rather than to the passing news of the day. We have already an increasing number of patrons and subscribers, and we are ever anxious to welcome more; yet we are free to admit how frequently we meet with some who have no special desire to know more of Japan, and fail to appreciate our purpose in promoting a greater degree of mutual knowledge between the east and the west. A few weeks ago a member of the Japan Society of London, a society that has more than one thousand members, writing a letter of appreciation to our manager, regretted how many members of the great London Society there were, who showed no special interest in Japan apart from going to lectures now and then to hear romantic tales of the orient, with little or no reference to the question of how far Japan and the east were faithfully represented. It was to preclude the prevalence of this type of mind that the JAPAN MAGAZINE was founded; for it is this type that usually forms Japan's severest critic, and we would have such persons really know whereof they speak. Those who assume a cynical attitude toward Japan are not different from other cynics in that they know the price of everything and the value of nothing. In many cases their statements are records of fact, but the trouble is that, while what they say is true, it is not the truth. They have set the price but they don't know the value. The Japanese would have the people of the west *know* Japan; and neither to laugh nor cry, but to understand. Apart from long and sympathetic residence in the country, there is no better way of trying to understand Japan then by becoming a constant reader of the JAPAN MAGAZINE.

The New British Ambassador

The new British Ambassador, Sir W. Conyngham Greene, Lady Lily, and two daughters, have arrived in Japan and taken up their residence at the Embassy. The Ambassador brings with him a long and varied experience in diplomatic service, including posts in Europe, Asia and Africa, and has won golden opinions in all countries to which he has been accredited. Coming of an old and honoured Irish family, the new Ambassador is a man of genial temperament and charming personality, qualities that will receive their due measure of esteem in Japan. Already Sir Conyngham and Lady Lily have been received in audience by Their Majesties the Emperor and Empress, and have been to luncheon at the Imperial Palace. The duties of an Ambassador in Japan are not always easy; for he has to represent not only his nationals in this country, but the far larger number in the land whence he comes, and if the ambitions and interests of the two sections of his people do not happen to coincide, he has to take his stand. We have no doubt that the new British Ambassador is a man fully equal to all such situations; and we are assured that the

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cordial welcome which has been extended by all classes of the Japanese, as well as by foreigners in Japan, will but increase, if possible, with the years; and we hope that Sir Conyngham and Lady Lily and family will long continue to represent Japan's great Ally at the British Embassy in Tokyo.

An Appreciation of Japan

Dr. Hamilton W. Mabie, writing in the *Musashino*, has the following to say of his impressions of Japan.

"I suppose every visitor who comes to Japan for the first time receives certain impressions as soon as he begins to meet the people of the country. One of these impressions is that he has come among a people who are by instinct, as well as by education, extraordinarily courteous, not only to one another but to strangers. On the streets and in the shops in the casual contacts of sight-seeing he finds himself treated with inborn politeness, and he soon discovers that this is the habit of a nation which, in its social relations, long ago attained a high degree of civilization. In many countries courtesy is the characteristic of the more fortunately placed classes; in Japan, so far as my experience goes, it is characteristic of all classes.

He speedily discovers, also, that he is among a people who have long practised the art of hospitality, and that the doors of the homes of Japan open outward with delightful ease and remain open. He is welcomed with that cordiality which is the soul of hospitality and is made to feel, however far from his own country, that he is surrounded by friends.

He is impressed, also, by the cheerfulness with which the people he meets in the city streets and in the country roads bear the discomforts of heavy burdens and bad roads; the smile with which they meet those mishaps, which are of minor importance but involve, for many people, irritation and annoyance. If he is familiar with Japanese history, he knows that this cheerfulness is the expression of a very noble habit of courage in the greatest dangers and misfortunes of life. He recognizes, in a word, that these first impressions are glimpses into the secret of Japanese character and achievement."

Half Year's Foreign Trade

Foreign trade during the half year under review presented great activity, both in export and import. The value of exports and imports during the period amounted to 297,500,000 and 268,890,000 *yen* respectively, making a total of 566,390,000 *yen*. This is a gain of 54,970,000 *yen* in on exports and 64,460,000 *yen* on imports, in the figures of the corresponding period of the previous year. The conspicuous increase in the volume of exports and imports testifies to the recent development of Japan's economic world. The increase of exports is principally attributable to the sudden growth of demand in China and the activity of the financial world in Europe and America; and the increase of imports, which was especially remarkable in the volume of raw materials, is owing to the advancement of national industries.

The Yokohama Specie Bank

At the last general meeting of the Yokohama Specie Bank the President, Dr. Mizumachi, referred in very favorable terms to the prosperity of the institution during the preceding half year. He submitted the usual balance sheet and the following plan of accounts and distribution, which was unanimously adopted.

	YEN
Gross receipts	15,829,900
Balance brought over from the previous term	1,198,759
Disbursements	12,460,830
Net gains	3,369,061
To be distributed as follows:	
Reserve	350,000
Dividend to shareholders (12% per annum)	1,800,000
Balance carried forward to next accounts	1,219,061

Tokyo Flowers

In olden days fires were called the flowers of Yedo, so frequently did they occur and form a sight for curious eyes. During the last few weeks these flowers of Yedo have been blooming in greater profusion than has been the case for many a year. Not only the capital but various provincial cities have been visited by a most ex-

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traordinary number of destructive conflagrations. Fortunately there has not been any very great loss of life but the loss of property has amounted to several millions, which is hard on the insurance companies and those left homeless, but a harvest for the carpenters and lumber dealers. Indeed so greatly has the demand for lumber increased as a consequence of the fires, that the prices have gone away up, and the Government is contenplating a relief of the situation by drawing upon the Imperial timber preserves in Hokkaido. Whether the fires were due to incendiarism has not been ascertained, but it is suspected that such is the origin of most of them.

Japan and Athletics

Dr. Jigoro Kano, the master of *Judo*, after a tour of Europe in which he took in the Olympic games, and then traveled through America, returned recently to Japan, and has been giving his opinions on western athletics and methods of physical development. The foremost of Japanese authorities on physical education does not consider all western games good for Japan. He regards *Judo* greatly preferable to boxing, as the latter art is of little use in practical life, and none at all in the face of weapons. Baseball he does not encourage, as it is a game, he thinks; allowing few to participate, though he would allow football might be worth taking up. He approves of western gymnastics generally, but is disposed to think such exercises as running, swimming, walking fencing and jumping better calculated to give an all round development to the body. Dr. Kano found western althletes, as represented at Stockholm, a fine body of men; but doubts whether their training is widespread among their respective countrymen. He found a few persons here and there trying to learn *Judo* especially in England; but in no case were they either learning or practicing it in a proper manner.

American Foreign Policy

Since the announcement of the new American cabinet the Japanese press has shown much interest in its personnel, and been indulging to some extent in prophecy as to its policy. The Tokyo *Asahi*, in discussing American foreign policy, says that if Mr. Bryan has his way, Anti-imperialism will receive a set back, and that this policy has been marked since the democrats secured a majority in the congress of 1910 when they rejected the naval construction programme of the Republican cabinet. The *Asahi* suspects that the emphatic manner usually adopted by Mr. Bryan is somewhat perilous for a secretary of State, but he no doubt expresses the policy to which the democratic party has been long committed. The journal supposes that South American states and the Philippines will be the first to feel the benefit of the new policy, but in what way is not stated. The *Asahi* hopes that the effect of the democratic régime in America will be a discontinuance of the policy of intervention in Oriental Politics, to which the republicans were led by their spread eagle ideas; and if America confines her influence in the Far East to matters of commerce, Japan will much appreciate the change. The *Asahi* thinks the only cloud for Japan on the horizon of the new administration will be a severer restriction upon Japanese immigration to the United States, a policy the democrats have long favoured.

Criticism of Japan

In a recent number of the *Outlook*, N. Y. we read: Japan is probably to-day the most misunderstood country in the world. Its achievements are matters of history; but its spirit, its aims, and its character have been as variously interpreted as if it had never expressed itself in religion, in art, or in action. Its most dogmatic interpreters are those who have never seen it. They seem to have divined its secret purposes and uncovered its most subtle plots. In their overwrought imaginations it is a group of islands in whose harbors vast fleets are being secretly constructed, with almost superhuman rapidity and skill, for the conquest of distant continents. The fact that it has fought only twice with foreign nations in nearly three centuries, while the lists o wars in

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the West during the same period fill pages of history, and that both these wars were fought to preserve what it believed to be its national integrity; that it is heavily burdened with debt and staggering under the weight of a taxation which its splendid patriotism alone makes bearable; that the one policy on which the people as a whole insist with increasing vehemence is the reduction of the expenses of government; that it lies exposed to attack from a power which fights without money, and waits and watches with Asiatic patience while it advances like a glacier; that the Japanese people are eager for the opportunity of commercial development and are persuaded that peace is vitally related to that development; that they are facing problems more difficult than those which confront any other people—these facts have no weight with those valiant journalists and politicians who cry aloud and spare not, and whose prophecies of approaching war fill the Japanese with amazed incredulity . . . . . .

Through changes of opinion with regard to their character it may be suspected that, while the Japanese have changed many of their habits, occupations, tools, and methods of education, they are the same people whom the West idealized a generation ago; and that if they had qualities worthy of admiration then, they have qualities worthy of admiration now. They have become practical, but they still love the cherry tree and write poems to it; they are developing great business activity, but they continue to paint with almost unrivaled delicacy and precision; they support a strong army and navy, but both are kept in high efficiency for defensive purposes. In a word, they are like other nations; they have great qualities and they have the defects of their qualities. They are entitled to fair, intelligent, and discriminating interpretation.

Departure of the American Ambassador

The retirement of the newly appointed American Ambassador to Japan, owing to a change of government at Washington, is but one more example of the evils of the party system, which system some now seem anxious to introduce into Japan. In party politics, which is but a wider and less discriminating diffusion of the clan system, merit and capacity appear to count for less than partizanship; and hence matters of such vital import as the personnel of diplomacy, have to give way to a questionable craze for the spoils of office. A man may have given the best years of his life and the greater part of his means, to acquiring fitness for his country's service, and yet be cast aside in short order simply to gratify the untutored ambition of some political adventurer, rabid for prestige and power. Thanks to the *Genro* Japan has so far happily kept diplomacy free from partyism, and in a large measure from clanism; but if the new school of politicians has it way Japanese diplomacy may also cease to be representative. Captain Larz Anderson occupied the United States Embassy in Tokyo but a few months, yet in so brief a period he enhanced the brilliant reputation with which he arrived; and by the geniality of his disposition and his charm of manner, as well as by broad charity and generosity, he won the hearts of all, Japanese and foreigners alike. In a farewell note Captain Anderson says: "It is with a very real regret that we find the exigencies of the service are compelling us to return home. My wife and I have both been so fond of Japan, and have formed so many associations with places and people here since many years that we are particularly sorry to go for personal as well as official reasons." The good wishes of all in Japan will follow Captain and Mrs. Anderson to America, hoping to see them back some day in Japan.

Hotels in Japan

The following letter which recently appeared in one of the Tokyo dailies, may be of interest to tourists:

SIR,—I read Mr. Kishi's article about Japanese versus American hotels with interest, and while I appreciate the compliment he pays our hotels, yet I think he is unnecessarily hard on his own country's.

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It is true there are many things that can be improved upon; but personally I have found the hotels in Japan very comfortable.

They are *very* clean, the service is perfect, and the rooms are large, with high ceilings, and everywhere one is met with courtesy and pleasant faces.

In our newest hotels, the rooms are too small, ceilings generally low in the bedrooms, the service is most perfunctory, and the servants outrageous in their expectation of tips. Labor Union rules make the hours of meals at certain stated times only; so if one takes a very early train or arrives by a late one, one goes hungry. Also if one puts out one's boots to be cleaned they are not touched until one pays specially to have them done.

In fact it is eternally pay, pay, pay—

It is with great pleasure that I say that, personally I prefer less sumptuous surroundings and more solid comforts such as I have received in your charming and hospitable country, and that I hope to be able to return here again.

Yours truly,

LOUISE C. MAUD.

Tsukiji Seiyoken Hotel, March 11.

National Credit

Usually when national credit is spoken of the reference is to the amount of money at a nation's disposal, or the degree of financial security it can put up; but since the examination of Mr. J. Pierpont Morgan before the Committee at Washington, this standard must be modified. Mr. Morgan, whom all will admit to have been the foremost of American capitalists, contended that credit is not based on finance at all, but on character. The distinguished financier insisted that no amount of financial security would induce him to advance money to one he did not trust, and instanced the fact that once he gave a cheque for a million dollars to a man who had no security beyond his good name. Some will no doubt receive so high an ideal with cynical good humour; but on the whole it must stand. A principle that applies so eminently to individuals must extend even more aptly to nations. Japan may be a poor country financially, but in point of character she is wealthy enough to be worthy of all trust. It is safe to say that Japan can command almost any amount of capital, and the temptation is to take overadvantage of this credit; but she has no adequate security beyond her capacity to make good, a capacity in which all who know her, have perfect confidence.

A Japanese Actress

The recent departure of a young Japanese actress to Europe for further study of the modern stage, marks a new era in the development of Japanese thought. When it is remembered that for centuries in Japan the theatre has been regarded as the most vulgar of amusements and that no woman was permitted to appear on the stage, Miss Mori's choice will seem all the more significant of the revolution that has been going on in Japanese thought; for she is not only a graduate of the Peeress' College, but a member of one of the leading Tokyo families. Her choice of the stage as a career is representative of a considerable number of cultured and educated Japanese women who have recently been devoting their talents to the theatre. We feel assured that Miss Mori will be accorded as warm a welcome in London and Paris as Madam Sada Yakko received; and no doubt she will return to her place at the Imperial Theatre in Tokyo, with new ideals of her art and new faith in its grand possibilities.

Dr. Takamine

At the last meeting of the Tokyo English Language Club, the distinguished Japanese Chemist, Dr. Takamine, gave an interesting address on his experiences in the United States, where he has been resident for many years, as a successful promoter of chemical industry. An important point made by him was that all Japanese going to America should be able to speak English and be ready to assimilate with the people, without which there would be neither welcome nor success in the country.

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